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IMPORTANT ASPECTS CONCERNING DEATH, GHUSL, SHROUDING, AND BURIAL OF THE DECEASED THAT EVERY SOUTH CAROLINA MUSLIM SHOULD BE MINDFUL OF

(All images contained in this document are designed in a manner that is not intended to recreate the creation of Allah!)

AT THE TIME OF DEATH:

A sick or dying Muslim should expect only good on behalf of Allah. They should pray that Allah would forgive them for their sins; because, Allah's forgiveness and mercy are boundless, and encompasses everything. The proof for this is found in Surah Al-Zumar (39:53) of the Quran which reads, **"Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."** However, it should be noted that the Quran is explicit that "SHIRK" (associating partners with Allah)

is the only sin that will not be forgiven. This fact is evident from Surah Al-Nisa (4:48) which reads: **"Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin, most heinous indeed!"**

It should also be noted that anyone in the presence of a dying Muslim should only say good things. The proof for this practice is a hadith in the collection of Imam Muslim wherein Umm Salamah related that the Messenger of Allah (P.B.U.H.) said: **"If you are in the presence of a sick or dying person, you should say good things, for verily the angels say 'Aameen' to whatever you say.' When Umm Salamah asked the Messenger of Allah (P.B.U.H.) what she should say, he replied: 'Say: Allaahumma-ghfir lee wa lahu wa a'qibnee minhu'uqbaa hasanah;' which translates in English to 'O Allah forgive him and me, and grant me a good substitute after him.'"**

A dying Muslim should also be encouraged to recite the "Declaration of Faith" (Shahadah); because the Messenger of Allah (P.B.U.H.) in a hadith collected by Imam Muslim reportedly said: **"Encourage your dying to say: None has the right to be worshiped except Allah."** Moreover, another hadith collected by Imam Muslim, narrates that both Abu Sa'eed al-Khudree and Abu

Hurayrah quoted the Messenger of Allah (P.B.U.H.) as saying **"Prompt your dying ones (to say): laa ilaaha il-lal-laah (None has the right to be worshiped except Allah); and whoever's last words before dying are: laa ilaaha il-lal-laah, will enter Paradise one day, even if he is afflicted before that by punishment."**

A Muslims is also encouraged to be present when non-Muslims are dying in order to invite them to Islam. The proof for this practice is the example of the Messenger of Allah (P.B.U.H.). It is reported that the Messenger of Allah (P.B.U.H.) visited a Jewish youth who used to provide services to him during his fatal illness. The Messenger of Allah (P.B.U.H.) sat at the head of the boy and said to him: **"Embrace Islam, embrace Islam.' The boy then turned towards his father in order to obtain permission. The boy's father is said to have given the reply: 'Obey Abu Al-Qaasim (Muhammad).' The boy then took his shahada and died shortly thereafter. The Messenger of Allah (P.B.U.H.) then responded by saying: 'All praise is due to Allah who has saved him from the Fire.'"** The Messenger of Allah (P.B.U.H.) then commanded his companions to pray the janaza prayer for the deceased boy.

With regard to reciting particular Surahs or duahs for the benefit of the dying, it is extremely important to note that the

practice of reading Surah Yaseen in the presence of a dying Muslim has no basis in the authentic Sunnah of the Messenger of Allah (P.B.U.H.). In fact, there is no recorded evidence that any of the companions either performed this act or recommended that it be done. Therefore if one performs this act, it will benefit the dying Muslim because it will fall under the "good things" which could be said in the presence of the one who is dying, but the one who does not recite it should not be viewed as being sinful or inconsiderate.

The reasoning behind the practice of reciting Surah Yaseen stems from an inauthentic hadith collected by Sunan Abu Dawud and Sunan Ibn-i-Majah, that was narrated by Ma'qil which incorrectly specifies that Surah Yaseen should be read for the dying. **The hadith in question is declared inauthentic in Da'eef Sunan Abu Dawud (p.316 #683).**

Another innovative practice involves turning the body of a Muslim who is dying so that they are faces the Qiblah of Mekka, Saudi Arabia. This practice has no basis in the authentic Sunnah of the Messenger of Allah (P.B.U.H.). The Messenger of Allah (P.B.U.H.) only instructed that the body of a Muslim should be turned to face the Qiblah is when it is placed inside of the grave. Lastly, a dying Muslim should never contemplate suicide or pray for death due to experiencing severe pain. The proof for

this is a hadith collected by Bukhari wherein Anas quoted the Messenger of Allah (P.B.U.H.) as saying, **"None of you should wish for death because of some harm which has afflicted him. But if one must do it, let him say: Allaahumma ahyinee maa kaanatil-hayaatu khayran lee wa tawaffanee ithaa kaanatil-wafaatu khayran lee; which translates in English to 'O Allah keep me alive as long as living is best for me and take my life if death is better for me.'"**

In view of the above mentioned hadith, it is clear that praying for death applies to one who is experiencing trials that are causing them to commit major sins or even contemplate suicide; so, they elect to pray that Allah will reward them with an early death so that they will no longer be able to continue with their sinful ways.

IMMEDIATELY AFTER A MUSLIM DIES

ANNOUNCE THE DEATH OF THE DECEASED:

According to **SECTION 44-43-460 of South Carolina Code of Laws Title 44 Chapter 43 Dispositions of Human Bodies,** whenever an individual has sustained irreversible cessation of their circulatory and respiratory functions or irreversible cessation

of all functions of the entire brain, including the brain stem, a determination of death must be made in accordance with accepted medical standards; such as calling 911 and the County Coroner to official pronounce and record the date, time, and cause of death. Also, when a Muslim dies their death should be modestly announced within the Muslim community. The proof for this practice is a hadith collected by Bukhari wherein Anas reported: "**The Messenger of Allah (P.B.U.H.) announced the death of Zayd, Ja'far and Abdullah bin Rawahah when they were martyred**." However, the announcement should not be made in a loud voice, in the streets, or at the gates of Masajid. The proof for this restriction is the hadith of Ibn Maajah which narrates that if someone died, Huthayfah ibn al-Yamaan used to say, "**Do not proclaim his death to anyone, for fear that it may be a death announcement and I heard the Messenger of Allah (P.B.U.H.) forbid death announcement with my own two ears**."

Muslims in South Carolina however should utilize the media (email, internet, etc.) to humbly announce the death of a Muslim. This act will serve a number of purposes. Announcing the death of the deceased via the media should inform those Muslims outside of the community about the death in question; in addition to the time and place of the janaza. Moreover, announcing a death can also protect the honor of a surviving

spouse in the event that someone were to see them with another member of the opposite sex; i.e., prevent one from assuming that the spouse of the deceased is guilty of committing zina or adultery.

Actions of relatives and friends upon being informed:

When the news of a Muslims death reaches their relatives and friends, the first thing that they should say is what is known in Arabic as al-Istirjaa; from Surah Al-Baqara (2:156) of the Quran, which reads: "**Inna lil-laahi wa innaa ilayhi raaji'oon** (Truly, to Allah we belong and truly, to Him we shall return)." In the event that the deceased is one's husband or wife, the surviving spouse should add "Allaahumma ajirnee fee museebatee wakh-luf lee khayran minhaa" (or minhu if the wife is speaking), which translates in English to: "O Allah grant me refuge in my affliction and replace me with better than what I lost; i.e., a better husband or wife." The proof for this practice is the hadith collected by Imam Muslim wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**There is no servant who suffers an affliction and says: 'We are Allah's and to Him we will return. O Allah! Reward me with good in my adversity, and compensate me with better than it,' except that Allah rewards him abundantly, and compensates him with what is better**." A widow is also required to morn the death of her

husband for a period of four months and ten days. This ruling is based on Surah Al-Baqara (2:234) of the Quran which reads: **"And those of you who die and leave wives behind them, they (The wives) shall wait for four months and ten days."** Lastly, if a widow is pregnant, her waiting period will not end until she delivers her baby. This ruling is based on Surah Al-Talaq (65:4) of the Quran which reads: **"And for those who are pregnant, their idda is until they deliver."**

The family and friends of the deceased should also be encouraged to be patient because death is a natural occurrence that everyone must experience. This fact is evident from Surah Al-Baqara (2:35) which reads: **"Every soul shall have a taste of death."** In fact, Islam teaches that an individual receives their death when the angel visits them in their mother's womb. This fact is evident from the hadith of Bukhari, wherein Ibn Masood reportedly said: **"The Messenger of Allah (P.B.U.H.), whose truthfulness is confirmed, said: 'The way that each of you is created is that he is gathered in his mother's womb for forty days as a sperm drop, and then for a similar length of time as an alaqa (leach-like creature), and then for a similar length of time as a lump of flesh. Then an angel is sent and he breathes the spirit into (the fetus), and is charged with four commands: to write down his provision, his life-span, his actions, and**

whether he will be wretched or happy. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until he is just a cubit away from entering it, then his fate will overtake him and he will begin to do the deeds of the people of Hell, so he will enter Hell; and one of you may do the deeds of the people of Hell until he is just a cubit away from entering it, then his fate will overtake him and he will begin to do the deeds of the people of Paradise, so he will enter Paradise.'" Moreover, in a hadith collected by Tirmizhi, narrated by Abu Hurairah, the Prophet (P.B.U.H.) reportedly said: "**The life-span of those in my ummah is 60 to 70 years, and very few of them will exceed this span**." Therefore, it is necessary for the family and friends of the deceased to keep this in mind in order to receive the reward of those whom are patient. The proof for this practice can be found in the hadith collected by Bukhari wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**Patience is only at the initial shock**."

Nothing but good should be said about the deceased Muslim, such as: "O Allah, Forgive them and shower Your Mercy on them." The reasoning behind this is that the Prophet (P.B.U.H.) in a hadith collected by Imam Muslim, is reported to have said: "**Do not invoke except good, since the angels say ameen (may your prayer be answered) to what you say**." It is also recommended

that those righteous Muslims who knew the deceased well should testify to others about their good qualities. This practice is supported by the hadith of Anas, collected by Ahmad, wherein the Messenger of Allah (P.B.U.H.) is reported to have said: "**For any Muslim who dies and four of his close neighbors testify that they have known him to be good, Allah-the Blessed, the Highest-will say, 'I have accepted your testimony and forgiven him for what you do not know about.'**"

FROM THE TIME OF DEATH UNTIL WHEN THE DECEASED MUSLIM IS BURIED

SHEDING TEARS FOR A DECEASED MUSLIM:

One is permitted to shed tears for the deceased; however, wailing is strictly prohibited. The proof that shedding tears is permissible is the hadith collected by Bukhari which describes when the Messenger of Allah's (P.B.U.H.) son Ibrahim died, wherein he said: "**Indeed, the eyes shed tears, the heart grieves, but we say nothing but what pleases our Lord. We are sad because of your death, O Ibrahim.**" In addition, the proof that wailing is prohibited is supported by the hadith collected by Bukhari wherein the Messenger of Allah (P.B.U.H.) reportedly

said: "**I am innocent of those who wail, shave, or tear their clothes (in mourning)**." Therefore, it is totally impermissible to scream, question Allah for taking the life of the deceased, or engage in any act that would be viewed as a form of blaming Allah or implying that he is unjust for allowing the deceased to die.

Lastly, those present at the time of death and the relatives of the deceased are permitted to shed tears; i.e., mourn, for a maximum period of three days. The proof for this regulation is the hadith collected by Dawud that was narrated by Abdullah ibn Ja'far, wherein he said "**The Messenger of Allah (P.B.U.H.) delayed coming to visit Ja'far's family for three days after his (Ja'far) death, and then he (The Messenger of Allah (P.B.U.H.)) came to them and said, 'Do not cry for my brother after today**.'"

THE RIGHTS OWED TO THE FAMILY OF THE DECEASED:

It is unlawful to gather either in the home of the deceased, at their grave, or in the masjid in which they attended in order to give condolences to their family. This practice is even a violation of the Sunnah of the Prophet (P.B.U.H.); and as such, the disdain for this practice was even expressed by Imam ash-Shaafi'ee when Ahkaamul-Janaa'iz reported him as saying, "I dislike gatherings, even if there is no

wailing or crying. For it only renews the [family's feelings of] sorrow and puts burdens on their food supplies (p.167)."

Additional evidence for the prohibition of gathering to offer condolences and having the family of the deceased prepare food for mourners is the hadith collected by Ibn Majah which reports that Jareer ibn ʻAbdillaah al-Bajalee said, "**We used to regard gathering at the home of the deceased's family and their preparation of food for visiting mourners an aspect of wailing**."

Cooking for the family of the deceased:

It is also important to note that the responsibility many place on the family of the deceased to prepare food for gatherings is incorrect and frowned upon; because, it contradicts the Messenger of Allah's (P.B.U.H.) clear instructions to relatives, friends, and neighbors. An evidence for this is the hadith collected by At-Tirmithee, Abu Dawuud, and Ibn Maajah which reports that Abdullah ibn Jaʻfar said: "**When the announcement of Jaʻfar's death came, the Messenger of Allah (P.B.U.H.) said, 'Prepare food for Jaʻfar's family, for something has happened to them which is distracting them [from their needs]**.'" Lastly, in a hadith of collected by Bukhari, Urwah related: "**Aishah used to recommend talbeenah (Porridge made from flour, bran and honey) for the sick and those grieving over a death.' She used to say: 'I heard Allah's Messenger**

(P.B.U.H.) say, 'Indeed, talbeenah relaxes the heart of the sick and removes some of his sorrow.'"

BURYING A DECEASED MUSLIM IN SOUTH CAROLINA ACCORDING ISLAMIC GUIDELINES

The family of the deceased or their executor should make haste with regard to preparing their body for burial. This advice is supported by the instructions of the Messenger of Allah (P.B.U.H.), contained within the hadith of Bukhari; wherein, the Prophet (P.B.U.H.) reportedly said, "**Hasten the funeral rites.**"

LEGALITY OF THE MATTER:

It is important to note that there is no established South Carolina Code (laws) that requires a Muslim to acquire the use of a conventional funeral director to conduct a Muslim burial. In fact, other than embalming, which is never required by law, there is nothing that a funeral director can do that anyone acting as such cannot do for themselves. The evidence for

this fact is **SECTION 40 19 280(B) pertaining to Removal or embalming of a body where information discloses death caused by crime or violence; notice to next of kin before body sent to funeral establishment; contract to pay insurance or benefits to funeral establishment; interference with public freedom of choice**, mandates: "No public officer or employee, the official of any public institution, physician, surgeon, or any other person having a professional relationship with a decedent may send or cause to be sent to a funeral establishment or to a person licensed for the practice of funeral service the remains of a deceased person without having first made due inquiry as to the desires of the next of kin and of the persons who may be chargeable with the funeral and expenses of the decedent. If any kin is found, authority and directions of the kin govern except in those instances where the deceased made prior arrangements in writing (via Last Will and Testament)." Moreover, even if one is required to bury the deceased in a casket, this should not be an obstacle because caskets are readily available on the internet. One can even build a casket for a fraction of the price.

If a Muslim decides to act as the funeral director for a deceased Muslim, they are required by South Carolina law to complete and file a death certificate within five days of the death with the registrar of the county wherein the deceased

Muslim died; i.e., the family has to file its own death certificate with the Department of Health and Environmental Control (D.H.E.C.) within five days of the death. A blank death certificate (Form 0670) and worksheet (Form 0670C) can be obtained from the County Vital Records Office in the county where death occurred. One is then required to contact the doctor (or medical examiner) for the cause of death and to sign the death certificate. If this is not the case, then one is required to have the deceased Muslim's death certified by the county coroner.

A fetal death report is also required when death occurs after 20 weeks of gestation or when the weight is 350 grams or more (about 12 ounces). In this instance, the fetal death report must be filed by the facility where delivery occurred. If the fetus was delivery outside of a licensed facility, the coroner of the county serves as sub-registrar. This authorization however, must be obtained within 72 hours of death and prior to final disposition of the fetus' body. Lastly, one will also need to fill out the deceased Muslim's biographical details; which must be typewritten or printed in black ink. Also, one must use extreme care not to use white-out or strike through items to make changes; because, both the death certificate (Form 0670) and worksheet (Form 0670C) must be unaltered with no extraneous markings. It is also important to note that if complicated

laboratory work is needed to accurately determine the exact cause of death, the physician or medical examiner may write "pending" or a similar phrase for the cause of death and release the body for disposition.

DHEC - 0670C

SC CREMATION & BURIAL SOCIETY
VITAL STATISTICS WORKSHEET
(Information Needed to Complete Death Certificate & Obituary Notice)

LEGAL NAME :	SEX:	SOCIAL SECURITY NUMBER:
BIRTHPLACE (City and State or Foreign Country):	AGE:	DATE OF BIRTH:
COUNTY WHERE YOU CURRENTLY LIVE:	RESIDENCE –STATE:	CITY OR TOWN WHERE YOU CURRENTLY LIVE:
STREET AND NUMBER/APT. NO.:	ZIP CODE:	INSIDE CITY LIMITS? ☐ Yes ☐ No
MARITAL STATUS: ☐ Married ☐ Married, but separated ☐ Widowed ☐ Divorced ☐ Never Married ☐ Unknown	ARE YOU A VETERAN? (If so, enclose copy of discharge) ☐ Yes ☐ No	SPOUSE'S NAME (If wife, give name prior to first marriage):
FATHER'S NAME (First, Middle, Last):	MOTHER'S NAME PRIOR TO FIRST MARRIAGE (First, Middle, Last):	
NEXT OF KIN:	RELATIONSHIP TO APPLICANT:	MAILING ADDRESS (Street and Number, City, State, Zip code):
DECEDENT'S EDUCATION (Check the box that best describes the highest degree or level of school completed at the time of death.) ☐ 8th grade or less ☐ 9th-12th grade; no diploma ☐ High school graduate or GED completed ☐ Some college credit, but no degree ☐ Associate degree (e.g., AA, AS) ☐ Bachelor's degree (e.g., BA, AB, BS) ☐ Master's degree (e.g., MA, MS, MEng, MEd, MSW, MBA) ☐ Doctorate (e.g., PhD, EdD) or Professional degree (e.g., MD, DDS, DVM, LLB, JD)	DECEDENT OF HISPANIC ORIGIN? (Check the box that best describes whether the decedent is Spanish/Hispanic/Latino/Latina. Check the "No" box if decedent is not Spanish/Hispanic/Latino/Latina.) ☐ No, not Spanish/Hispanic/Latino/Latina ☐ Yes, Mexican, Mexican American, Chicano/Chicana ☐ Yes, Puerto Rican ☐ Yes, Cuban ☐ Yes, other Spanish/Hispanic/Latino/Latina (Specify)_____	DECEDENT'S RACE (Check one or more races to indicate what the decedent considered himself or herself to be). ☐ White ☐ Black or African American ☐ American Indian or Alaska Native (Name of the enrolled or principal tribe) _____ ☐ Asian Indian ☐ Chinese ☐ Filipino ☐ Japanese ☐ Korean ☐ Vietnamese ☐ Other Asian (Specify) _____ ☐ Native Hawaiian ☐ Guamanian or Chamorro ☐ Samoan ☐ Other Pacific Islander (Specify) _____ ☐ Other (Specify) _____
USUAL OCCUPATION (Indicate type of work done during most of working life. DO NOT USE THE TERM "RETIRED."		
KIND OF BUSINESS/INDUSTRY:		

The collection and reporting to DHEC of information contained on the South Carolina Death Certificate are exempt from HIPPA regulations (see 45 CFR §§ 160.203 (c), 164.512 (b) (1). However, state law provides protection against the unauthorized release of confidential information from the death certificates.
DHEC-0670C (07/2004)

Please list your surviving relatives, and the City and State in which they currently reside. Include all living husband or wife, parents, children, brothers, sisters, and the number of surviving grandchildren and great grandchildren.
Continue on a blank sheet of paper if more room is required.

First & Last Name	Relationship To You	City/State of Residence

List any additional information you would want to have included in your obituary notice:

Important Information We Need

Name, address and phone number of person that all correspondence should be forwarded to:

Answering the following questions will help those left behind to know your intentions.

I wish to have the following type service:_____

Place of Service:_____

Please include the following music selections:_____

_____

Please include the following readings:_____

_____

Other instructions:_____

My Clergy/Minister of choice is:_____

_____

_____ _____

Signature Date signed

You are not a member until this form and your non-refundable registration fee of $65.00 per person is received. Mail this form and your check to:
South Carolina Cremation & Burial Society, 1910 Jefferson Davis Hwy, Graniteville, SC 29829 (800) 758-9115 or (803) 594-0705

U.S. STANDARD CERTIFICATE OF DEATH

LOCAL FILE NO. STATE FILE NO.

NAME OF DECEDENT
For use by physician or institution

To Be Completed/ Verified By: FUNERAL DIRECTOR

1. DECEDENT'S LEGAL NAME (Include AKA's if any) (First, Middle, Last) | 2. SEX | 3. SOCIAL SECURITY NUMBER

4a. AGE-Last Birthday (Years) | 4b. UNDER 1 YEAR: Months, Days | 4c. UNDER 1 DAY: Hours, Minutes | 5. DATE OF BIRTH (Mo/Day/Yr) | 6. BIRTHPLACE (City and State or Foreign Country)

7a. RESIDENCE-STATE | 7b. COUNTY | 7c. CITY OR TOWN

7d. STREET AND NUMBER | 7e. APT. NO. | 7f. ZIP CODE | 7g. INSIDE CITY LIMITS? □ Yes □ No

8. EVER IN US ARMED FORCES? □ Yes □ No | 9. MARITAL STATUS AT TIME OF DEATH: □ Married □ Married, but separated □ Widowed □ Divorced □ Never Married □ Unknown | 10. SURVIVING SPOUSE'S NAME (If wife, give name prior to first marriage)

11. FATHER'S NAME (First, Middle, Last) | 12. MOTHER'S NAME PRIOR TO FIRST MARRIAGE (First, Middle, Last)

13a. INFORMANT'S NAME | 13b. RELATIONSHIP TO DECEDENT | 13c. MAILING ADDRESS (Street and Number, City, State, Zip Code)

14. PLACE OF DEATH (Check only one: see instructions)

IF DEATH OCCURRED IN A HOSPITAL: □ Inpatient □ Emergency Room/Outpatient □ Dead on Arrival

IF DEATH OCCURRED SOMEWHERE OTHER THAN A HOSPITAL: □ Hospice facility □ Nursing home/Long term care facility □ Decedent's home □ Other (Specify):

15. FACILITY NAME (If not institution, give street & number) | 16. CITY OR TOWN, STATE, AND ZIP CODE | 17. COUNTY OF DEATH

18. METHOD OF DISPOSITION: □ Burial □ Cremation □ Donation □ Entombment □ Removal from State □ Other (Specify): | 19. PLACE OF DISPOSITION (Name of cemetery, crematory, other place)

20. LOCATION-CITY, TOWN, AND STATE | 21. NAME AND COMPLETE ADDRESS OF FUNERAL FACILITY

22. SIGNATURE OF FUNERAL SERVICE LICENSEE OR OTHER AGENT | 23. LICENSE NUMBER (Of Licensee)

To Be Completed By: MEDICAL CERTIFIER

ITEMS 24-28 MUST BE COMPLETED BY PERSON WHO PRONOUNCES OR CERTIFIES DEATH

24. DATE PRONOUNCED DEAD (Mo/Day/Yr) | 25. TIME PRONOUNCED DEAD

26. SIGNATURE OF PERSON PRONOUNCING DEATH (Only when applicable) | 27. LICENSE NUMBER | 28. DATE SIGNED (Mo/Day/Yr)

29. ACTUAL OR PRESUMED DATE OF DEATH (Mo/Day/Yr) (Spell Month) | 30. ACTUAL OR PRESUMED TIME OF DEATH | 31. WAS MEDICAL EXAMINER OR CORONER CONTACTED? □ Yes □ No

CAUSE OF DEATH (See instructions and examples)

32. PART I. Enter the chain of events--diseases, injuries, or complications--that directly caused the death. DO NOT enter terminal events such as cardiac arrest, respiratory arrest, or ventricular fibrillation without showing the etiology. DO NOT ABBREVIATE. Enter only one cause on a line. Add additional lines if necessary.

Approximate interval: Onset to death

IMMED disease resulting

Sequen if any, l listed

UNDERLYING CAUSE (disease or injury that initiated the events resulting in death) LAST

c. Due to (or as a consequence of):

d.

SAMPLE FORM 0670

PART II. Enter other significant conditions contributing to death but not resulting in the underlying cause given in PART I

33. WAS AN AUTOPSY PERFORMED? □ Yes □ No

34. WERE AUTOPSY FINDINGS AVAILABLE TO COMPLETE THE CAUSE OF DEATH? □ Yes □ No

35. DID TOBACCO USE CONTRIBUTE TO DEATH? □ Yes □ Probably □ No □ Unknown

36. IF FEMALE: □ Not pregnant within past year □ Pregnant at time of death □ Not pregnant, but pregnant within 42 days of death □ Not pregnant, but pregnant 43 days to 1 year before death □ Unknown if pregnant within the past year

37. MANNER OF DEATH: □ Natural □ Homicide □ Accident □ Pending Investigation □ Suicide □ Could not be determined

38. DATE OF INJURY (Mo/Day/Yr) (Spell Month) | 39. TIME OF INJURY | 40. PLACE OF INJURY (e.g., Decedent's home; construction site; restaurant; wooded area) | 41. INJURY AT WORK? □ Yes □ No

42. LOCATION OF INJURY: State: City or Town: Street & Number: Apartment No.: Zip Code:

43. DESCRIBE HOW INJURY OCCURRED:

44. IF TRANSPORTATION INJURY, SPECIFY: □ Driver/Operator □ Passenger □ Pedestrian □ Other (Specify)

45. CERTIFIER (Check only one):
□ Certifying physician-To the best of my knowledge, death occurred due to the cause(s) and manner stated.
□ Pronouncing & Certifying physician-To the best of my knowledge, death occurred at the time, date, and place, and due to the cause(s) and manner stated.
□ Medical Examiner/Coroner-On the basis of examination, and/or investigation, in my opinion, death occurred at the time, date, and place, and due to the cause(s) and manner stated.

Signature of certifier:

46. NAME, ADDRESS, AND ZIP CODE OF PERSON COMPLETING CAUSE OF DEATH (Item 32)

47. TITLE OF CERTIFIER | 48. LICENSE NUMBER | 49. DATE CERTIFIED (Mo/Day/Yr) | 50. FOR REGISTRAR ONLY- DATE FILED (Mo/Day/Yr)

To Be Completed By: FUNERAL DIRECTOR

51. DECEDENT'S EDUCATION-Check the box that best describes the highest degree or level of school completed at the time of death.
□ 8th grade or less
□ 9th - 12th grade; no diploma
□ High school graduate or GED completed
□ Some college credit, but no degree
□ Associate degree (e.g., AA, AS)
□ Bachelor's degree (e.g., BA, AB, BS)
□ Master's degree (e.g., MA, MS, MEng, MEd, MSW, MBA)
□ Doctorate (e.g., PhD, EdD) or Professional degree (e.g., MD, DDS, DVM, LLB, JD)

52. DECEDENT OF HISPANIC ORIGIN? Check the box that best describes whether the decedent is Spanish/Hispanic/Latino. Check the 'No' box if decedent is not Spanish/Hispanic/Latino.
□ No, not Spanish/Hispanic/Latino
□ Yes, Mexican, Mexican American, Chicano
□ Yes, Puerto Rican
□ Yes, Cuban
□ Yes, other Spanish/Hispanic/Latino (Specify)

53. DECEDENT'S RACE (Check one or more races to indicate what the decedent considered himself or herself to be)
□ White
□ Black or African American
□ American Indian or Alaska Native (Name of the enrolled or principal tribe)
□ Asian Indian
□ Chinese
□ Filipino
□ Japanese
□ Korean
□ Vietnamese
□ Other Asian (Specify)
□ Native Hawaiian
□ Guamanian or Chamorro
□ Samoan
□ Other Pacific Islander (Specify)
□ Other (Specify)

54. DECEDENT'S USUAL OCCUPATION (Indicate type of work done during most of working life. DO NOT USE RETIRED).

55. KIND OF BUSINESS/INDUSTRY

OBTAINING A BURIAL-REMOVAL-TRANSIT (BRT) PERMIT IN ORDER TO TRANSPORT THE BODY OF A DECEASED MUSLIM:

According to **Section 23 of South Carolina Code of Laws,** in order for a South Carolina Muslim resident to legally transport the body of the deceased it is obligatory to obtain a **Burial-Removal-Transit (BRT) permit** from the Subregistrar or the coroner of the county in which the Muslim in question actually died. These steps are a cautionary measure designed to prevent the unauthorized transport and burial of an individual who could have been murdered. As a result, a county coroner is legally required to review every death wherein a person died as a result of violence, apparent homicide, when in apparent good health, when unattended by a physician, in a suspicious or unusual manner, while an inmate of a penal or correctional institution, or as a result of stillbirth when unattended by a physician.

The county coroner is authorized to issue a BRT permit to the one authorized to handle the final disposition of the deceased Muslim. It is also important to note that even if it is certain that the demise of the deceased was due to natural causes, it is the policy of a number of hospitals to refer all **Burial-Removal-Transit (BRT) permit** requests to the coroner.

Thus, regardless of the circumstances which resulted in the death of the deceased Muslim in question, one should be prepared to deal with the county coroner.

The majority of deaths that occur in a hospital or under hospice care (at home or in a hospice facility) are generally not cases that involve a coroner. Nevertheless, the coroners in some counties require hospice deaths to be reported. In view of these facts, it recommended that a South Carolina Muslim resident contact their county's coroner's office in advance in order to verify the facts of these matters. Lastly, some hospices have been designated by the South Carolina Department of Health and Environmental Control (DHEC) to serve as subregistrars. As a result, these hospices have been vested with the authority to issue a **Burial-Removal-Transit (BRT) permit**.

BARRIERS TO BE EXPECTED:

Since South Carolina is not a Muslim state and America is not a Muslim country, any Muslim planning to conduct a burial in accordance with Islamic guidelines should expect to encounter a few obstacles. In most instances, these obstacles can simply be attributed to ignorance or cultural biasness. However, while the practice of burying one's own dead without the services of a funeral home is legal in almost every state in America, there are instances wherein barriers can result solely from negative

intent. Moreover, although there are no state statutes that specifically permit or prohibit a Muslim from conducting burials the Islamic way or regulations with regard to burial locations or depth, there might in fact be local zoning regulations regarding home burials that one should review before planning a family cemetery; such as burying the deceased 150 feet from a water supply, 25 feet from a power line, and with two or three feet of earth on top of the grave.

If one's land is in a rural area, they should draw a map of the property showing where the projected burial ground will be; particularly, away from boundaries with neighbors with the above boundaries in mind (150 feet from a water supply and 25 feet from a power line). A land surveyor and lawyer should then be employed in order to have one's family Muslim cemetery filed with the deed, stipulating that the cemetery contains Muslim graves and is not to be integrated or disturbed in the event that the property is no longer in the possession of Muslims. Ideally, this may be all that one has to do in order to establish their Muslim family cemetery. In the event that it is not, one has the option of utilizing the Muslim cemetery in Orangeburg, South Carolina.

In any event, if one is interested in undertaking the responsibility of caring for a deceased Muslim's body, it is

imperative that they carefully plan ahead. With regard to planning ahead, every Muslim in South Carolina should be aware of the fact that some of the hospitals in the state will “ONLY” release a body to a funeral director or their removal service. Moreover, it should also be noted that this course of action by a hospital is a violation of the law. Nevertheless, although this act is illegal, it can be a daunting barrier for most families; especially, for Muslim families whom are prohibited from embalming their dead and must commit the body to the ground within a few days. Therefore, it is highly advisable for Muslims to make their wishes known as far in advance as possible. The reason behind making one’s wishes known as far in advance as possible is because until hospitals become more accustomed to handling such requests from Muslims, the Muslims in question are likely to encounter either confused or uncooperative hospital staff members.

Another factor that could create a possible barrier is the potential financial loss that coroners in South Carolina stand to lose. The reasoning is that in some South Carolina counties the coroner might also be a funeral director; therefore, they could be unwilling to cooperate with a request from a Muslim to bypass services in which they or other funeral directors have a financial interest. With this being said, if a Muslim happens to

encounter barriers such as these, they can find relief through the Funeral Consumers Alliance at its South Carolina or national office. The contact information for the FCA or FCASC (South Carolina office) can be obtained from the Links or the About Us pages at **http://www.funerals.org**.

Lastly, the national Funeral Consumers Alliance cites U.S. and Canadian health authorities, including the CDC, who hold: "Embalming has no public health benefit — it doesn't prevent disease spread. Moreover, when a body is buried soon after death or refrigerated, there's no need to preserve the body. What's more, formaldehyde, one of the components of embalming fluid, is a carcinogen. That's one big worry for environmentalists, who don't want it in the groundwater. Embalming fluid also contains dyes to make bodies appear more lifelike, as well as other chemicals."

OBTAINING ADDITIONAL INFORMATION:

Any Muslim interested in performing an authentic Islamic Janaza and burial should obtain the instructional book by Shaykh Mohammed S. Addly. There are also a couple of videos by Majdy Wardah and Mohammed S. Addly that can be located on the internet. There is also a book by Joshua Slocum and Lisa Carlson titled, *Final Rights: Reclaiming the American Way of Death* (2011) which is a complete guide to understanding one's options

and rights regarding caring for the deceased. Copies of this book are available through FCA at **http://www.funerals.org/**. Other useful material include ***A Family Undertaking***, which is a documentary film on home funerals that was first broadcast on SCETV in 2005 and is available on DVD. ***Grave Matters: A Journey Through the Modern Funeral Industry to a Natural Way of Burial*** by Mark Harris is also available at a discount from FCA. Lastly, there is **Final Passages**, which is a website devoted to green and loving family-directed home funerals. Lastly, **Crossings** "Caring for our own at death: renewing simplicity and sanctity at the transition time of death," which can be obtained at **http://www.crossings.net/**

TRANSPORTING THE BODY OF A DECEASED MUSLIM:

After one has obtained the required Burial-Removal-Transit (BRT) permit and has made the necessary arrangements with the cemetery; preferably a Muslim cemetery, the body of a deceased Muslim can then be positioned into a suitable transport container, such as a body bag, and loaded into a SUV, van, or truck for delivery to the desired destination.

DIVISION OF VITAL RECORDS
Death Certificate Attached ☐ Yes ☐ No

South Carolina Department of Health and Environmental Control

BURIAL - REMOVAL - TRANSIT PERMIT and DEATH NOTIFICATION

599765
PERMIT NUMBER

COUNTY

Name of Deceased	Date of Death	Hour of Death	Fetal Death ☐ Yes ☐ No

Place of Death (Hospital or Street & Number)	City or Town	If Hospital Death ☐ D.O.A. ☐ In-Patient ☐ Emer. Rm. ☐ Out-Patient

CERTIFIER (Physician, Medical Examiner or Coroner who is to provide cause of death and certify death certificate.)	Address	Autopsy ☐ Yes ☐ No	Was Case Referred To Medical Examiner / Coroner? ☐ Yes ☐ No

Funeral Home or Other Agent First Assuming Custody of Body		
Name	Address	Phone

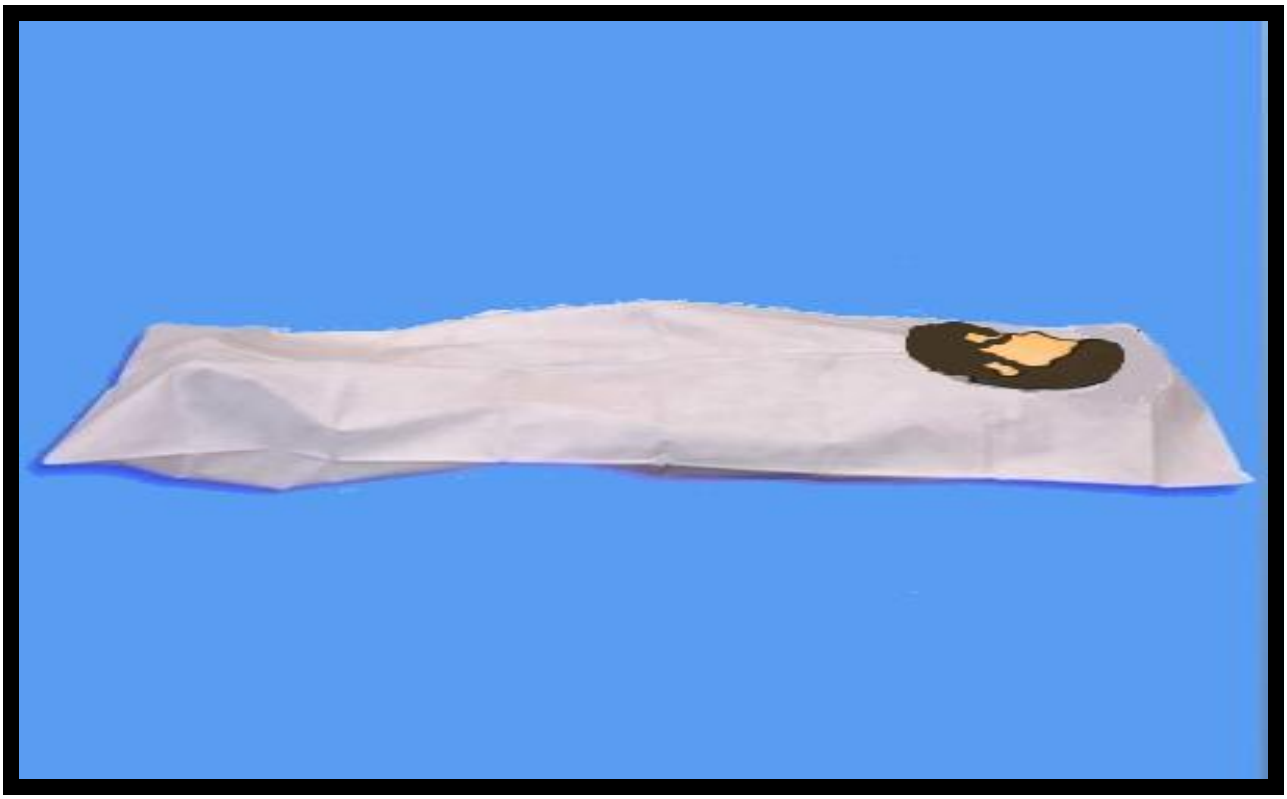
Name and Address of Funeral Home or Other Handling Final Disposition if other than Named Above

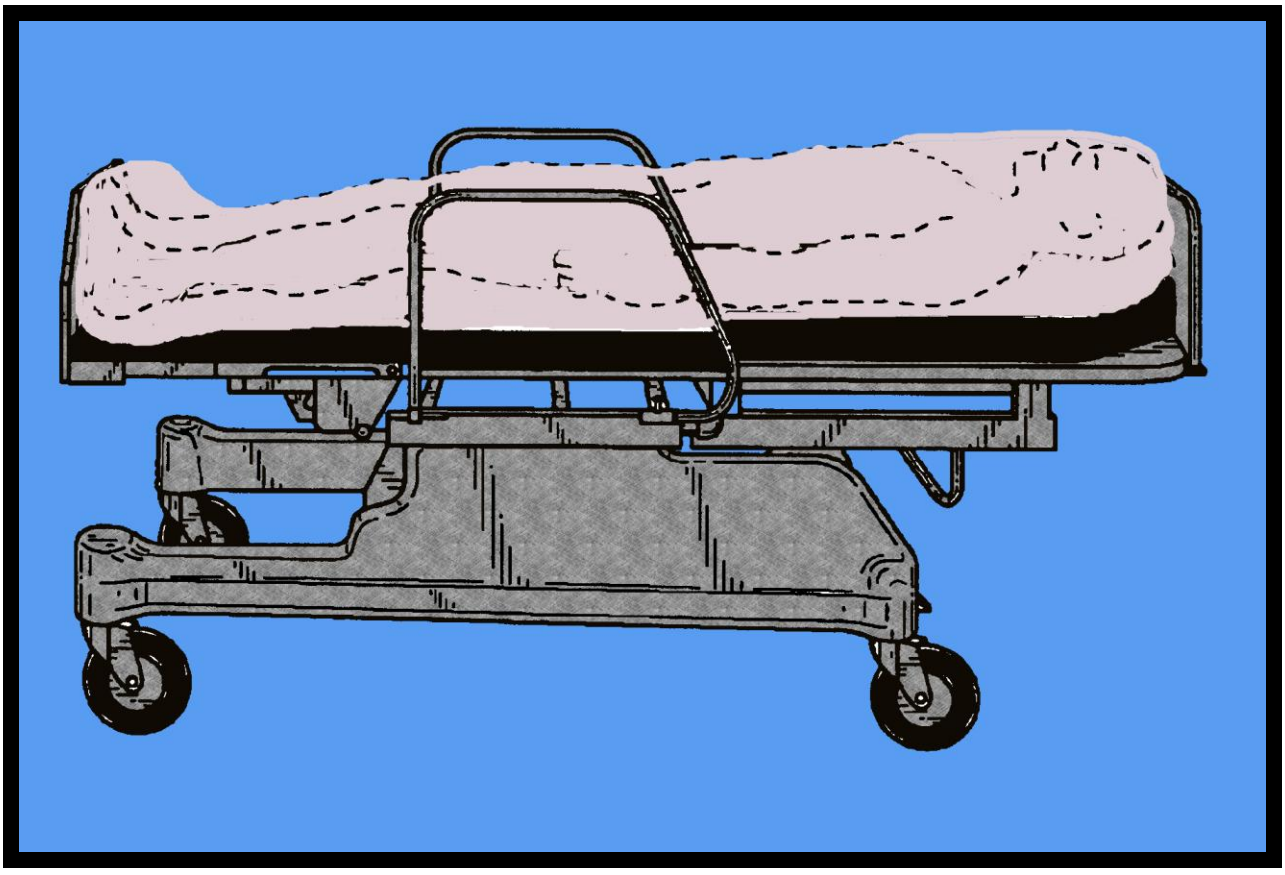
Permission is hereby granted to remove this body and upon compliance with the requirements of the laws of this state to dispose of the remains . A certified copy of the death certificate, and when required by law, an authorization by the medical examiner must be attached to the permit prior to disposition if disposal is by cremation or burial at sea. Neither a death certificate nor a report of fetal death is required to authorize cremation of fetal remains.

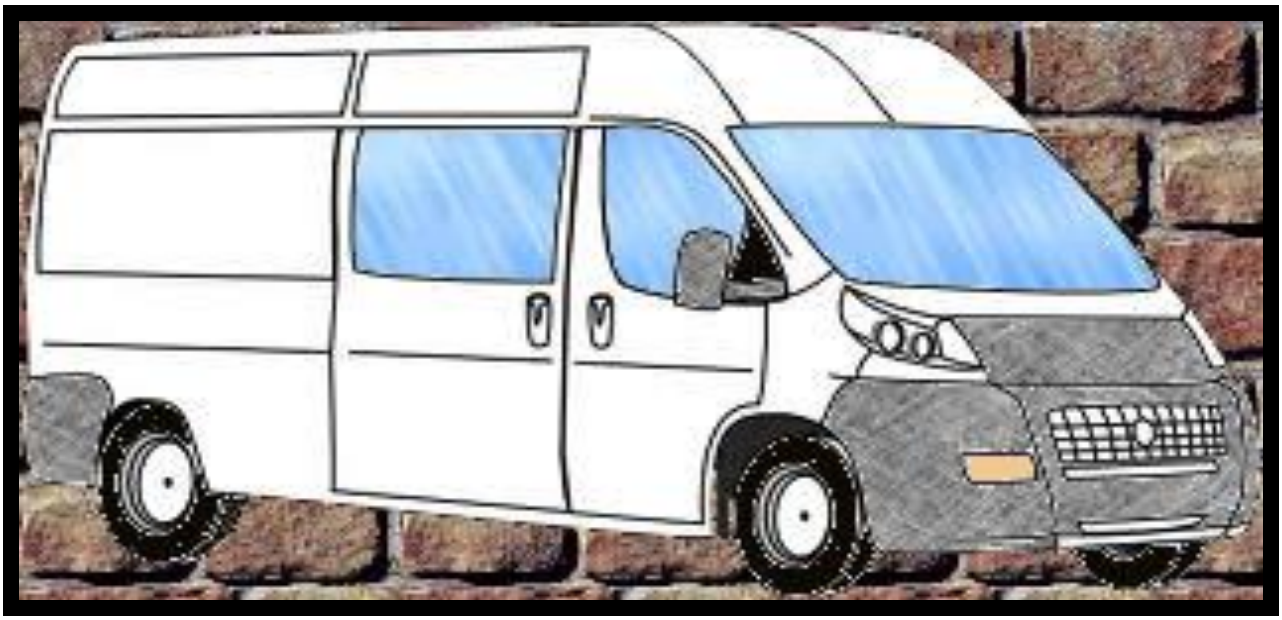
_____ _____
Signature of Registrar or other authorized issuing officer — Date Issued

For Use Only By Coroner Issuing Permit Was (or will) death (be) actively investigated ? ☐ Yes ☐ No	Name and address of Cemetery or Crematory
Date of Disposition	Signature of Sexton or Person in Charge

DHEC-0676 (03/2009) **THIS COPY FOR FUNERAL HOME OR OTHER AGENT**







It is also important to note that once one has obtained possession of the deceased Muslim's body, every effort should be made to hasten their burial. The proof for this fact is the hadith of Bukhari wherein the Messenger of Allah is reported to have said: "**Hasten (the burial); because, if he is righteous, you are hastening him to good. If not, then it is evil you are removing from your necks**." It should also be noted that it is disliked to transport the body of the deceased from one country to another for burial. The proof for this practice is the hadith of Abu Dawud wherein the Messenger of Allah (P.B.U.H.) is reported to have said: "**Bury those killed where they met their end**." Therefore, transporting the body of the deceased to another area or another country is not permissible if it will unnecessarily delay the burial or cause financial or other

hardship. Lastly, there is no South Carolina law in effect that requires a body to be identified and tagged at the place of death prior to removal.

PREPARING THE BODY OF THE DECEASED:

Closing the eyes:

After a Muslim dies their eyes should be closed and duah should be made for them. The evidence for these actions are found in the hadith collected by Imam Muslim, that was narrated by Umm Salamah wherein she said: **"Allah's Messenger (P.B.U.H.) came in and found Abu Salamah's eyes staring. He closed them and said, verily when the soul is snatched, the eyes follow it.' Some people from his family began to scream, so he said, 'Only pray for good for yourselves, for verily the angels say ameen to whatever you say.' The Messenger of Allah (P.B.U.H.) then prayed for Abu Salamah, saying: 'Allaahummagh-fir li Abee Salamah warfa' darajatahoo filmahdeeyeen, wakhlufhu fee 'aqibihee filghaabireen. waghfir lanaa walahoo yaa Rabbal-Aalameen wafsah lahoo fee qabrihee wa nawwir lahoo feeh."** This translates in English to: "O Allah pardon Abu Salamah and raise his level among the rightly guided, and let his remaining offspring be like him. Forgive us and forgive him, O Lord of all the worlds and expand his grave and illuminate it for him." From this

hadith it is clear that the Messenger of Allah (P.B.U.H.) closed the eyes of the deceased Muslim and made duah for him.

Covering the body and kissing the face:

The deceased Muslim should be covered with a sheet of cloth large enough to cover their entire body. However, uncovering the face of the deceased in order to kiss it is permissible for those present at the time of death and for those who came to see the deceased for the last time. The proof for this practice is the hadith of Abu Dawud, wherein he reported, "**kissing the face of the deceased is the Sunnah of the Messenger of Allah (P.B.U.H.) and his companions**."

Ghusl:

Washing (ghusl) of the body is obligatory, except in the case of a martyr, whose body should be buried as it is. This fact is evident from the statement of Ahmad who said: "**The Prophet (P.B.U.H.) said 'Do not wash those who die as martyrs, for their every wound or drop of blood will exude a fragrance like musk on the Day of Judgement.' The Prophet (P.B.U.H.) also ordered the martyrs of the Battle of Uhud to be buried in their bloodstained clothes. They were not washed, nor any funeral prayer offered for them.**'" This is also the opinion of Ash-Shafi'i. However, there are other classes of martyrs who must be washed and have a janaza prayed on their behalf; namely, those

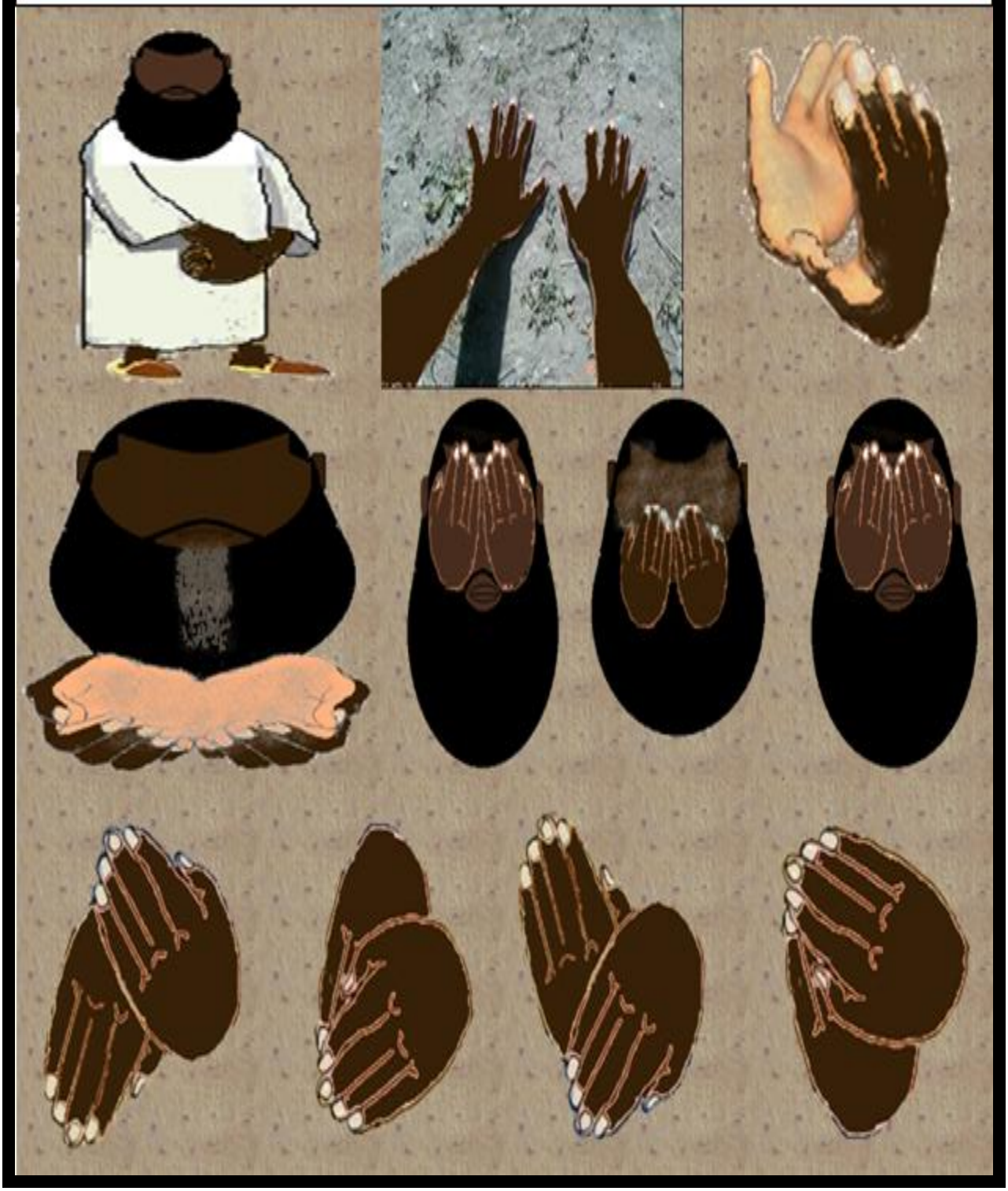
who are not killed in battle by disbelievers. These include a person who is killed in an epidemic, a person who is drowned, a person who has bed sores that cause fever and a bad cough resulting in his death, a person who dies of a stomach disease, a person who dies in a fire, a person who dies under falling debris (in a disaster), and a woman who dies during childbirth. The evidence for the other categories of martyrs is based on a hadith collected by Imam Muslim wherein Abu Hurairah reported: "**Allah's Messenger (P.B.U.H.), asked: 'Who do you consider to be a martyr?' They said: 'O Allah's Prophet, he who is killed fighting for the cause of Allah.' The Prophet, peace be upon him, said: '(If this is so) then very few in my community will be martyrs!' They asked: 'Who else are they, O Allah's Messenger?' He said: 'He who is killed fighting for Allah's cause is a martyr, he who dies in the cause of Allah is a martyr, he who dies in an epidemic is a martyr, he who dies from a stomach disease is a martyr, and the one who dies of drowning is (also) a martyr.**'" A hadith collected by Tirmizhi further reports: "**Sa'id ibn Zaid reported that the Prophet (P.B.U.H.) said: 'He who is killed while guarding his property is a martyr, he who is killed while defending himself is a martyr, and he who is killed defending his religion is a martyr, and he who dies protecting his family is (also) a martyr.**'" Lastly Abu Dawud narrated in a hadith that Jabir ibn 'Utaik reported that Allah's

Messenger (P.B.U.H.) said: "**There are seven kinds of martyrs besides those killed in the cause of Allah: a person who is killed in an epidemic, a person who is drowned, a person who has bed sores that cause fever and a bad cough resulting in his death, a person who dies of a stomach disease, a person who dies in a fire, a person who dies under falling debris (in a disaster), and a woman who dies during childbirth**."

As a general rule, a male Muslim is permitted to wash the body of another male, and a female Muslim should wash the body of another female. A spouse is also permitted to wash the body of the other. The proof for this is the hadith of Abu Dawud wherein Aisha reportedly said: "**Had I known then what I now know, I would not have allowed anyone except his wives to wash the body of the Prophet**." This fact is also evident from the hadith of Ibn Majah wherein the Messenger of Allah (P.B.U.H) reportedly said to Aishah, "**If you would pass away, I would wash and shroud you**." The only exception to this rule is in the case of small children below the age of puberty, who can be washed by either a man or woman.

In instances where water is unavailable, or must be conserved for one's basic survival, then one should perform Tayammum for the deceased Muslim in question.

TAYAMMUM (DRY ABLUTION)



This act of ritual cleansing is proven by the Quran in Surah Al-Nisa (4:43) when it says "**...And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]...**" Further evidence for the permissibility to use soil in the absence of clean water to perform ablution is the hadith of Bukhari, narrated by Jabir bin Abdullah, wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**... The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum ..**."

THE MANNER OF PERFORMING TAYAMMUM

The obligatory requirements of tayammum are outlined in the Quran in Surah Al-Ma'idah (5:6) which states: "**...then perform Tayammum with clean earth and rub therewith your faces and hands...**" Surah Al-Nisa (4:43) also states: "**...seek clean earth and wipe over your faces and your hands (with it).**" Thus, based on these two verses from the Quran, the basic requirements of tayammum include rubbing the face and hands with dust (earth). However, a more detailed description of how to perform

tayammum based on authentic ahadith is outlined in the following steps:

Step 1: Make the Niyya (Intention) to perform tayammum due to the absence of water.

The proof for this practice is the hadith of Imam Muslim, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**Verily the actions are by intention and there is for everyone only what he intended...**" It is also important to note that saying bismillah prior to beginning tayammum is recommended but it is not obligatory; because, there is no evidence supporting the necessity of this act. The evidence for this opinion is the hadith of Abu Dawud, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**There is no wudu for him who does not mention Allah's name upon it.**" Wudu is specifically mentioned; however, the ahadith make no mentioning of the obligation for one to say bismillah when performing tayammum or ghusl.

- There is however a hadith circulating on the internet which reads: "Any important work that does not begin with Bismillahis devoid of Barakah." Nasai is listed as the compiler, but I have not included this hadith as evidence for saying bismillah prior to performing tayammum or ghusl because the source has yet to be authenticated.

Step 2: <u>Place the palms of both hands (simultaneously) once on clean earth in a beating or lightly touching manner</u>.

The proof for this practice is the hadith of Bukhari that was narrated by Imran bin Husain Al Khuzai who reported: **"Allah's Apostle (P.B.U.H.) saw a person sitting aloof and not praying**

with the people. He asked him, 'O so and so! What prevented you from offering the prayer with the people?' He replied, 'O Allah's Apostle (P.B.U.H.)! I am Junub and there is no water.' The Prophet (P.B.U.H.) said, 'perform Tayammum with clean earth and that will be sufficient for you.'" Moreover, in another hadith in the collection of Bukhari, narrated by Ammar, it is reported: **"The Prophet (P.B.U.H.) beat the earth with his hands and wiped his face and hands."** It is also important to note that the touching manner can also be light as evident from the hadith of Bukhari, narrated by Al-Amash who reported: **"...I was sent out by Allah's Apostle (P.B.U.H.) for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet (P.B.U.H.) of that he said, 'Like this would have been sufficient.' The Prophet (P.B.U.H.), (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face..."** Lastly, Al-A'mash added in another narration that Shaqiq said, **"I was with Abdullah and Abu Musa when Abu Musa said, 'Did you not hear what Ammar said to Umar? The Messenger of Allah (P.B.U.H.) sent me and you and I was in janaba and rolled in the dust. We came to the Messenger of Allah (P.B.U.H.)**

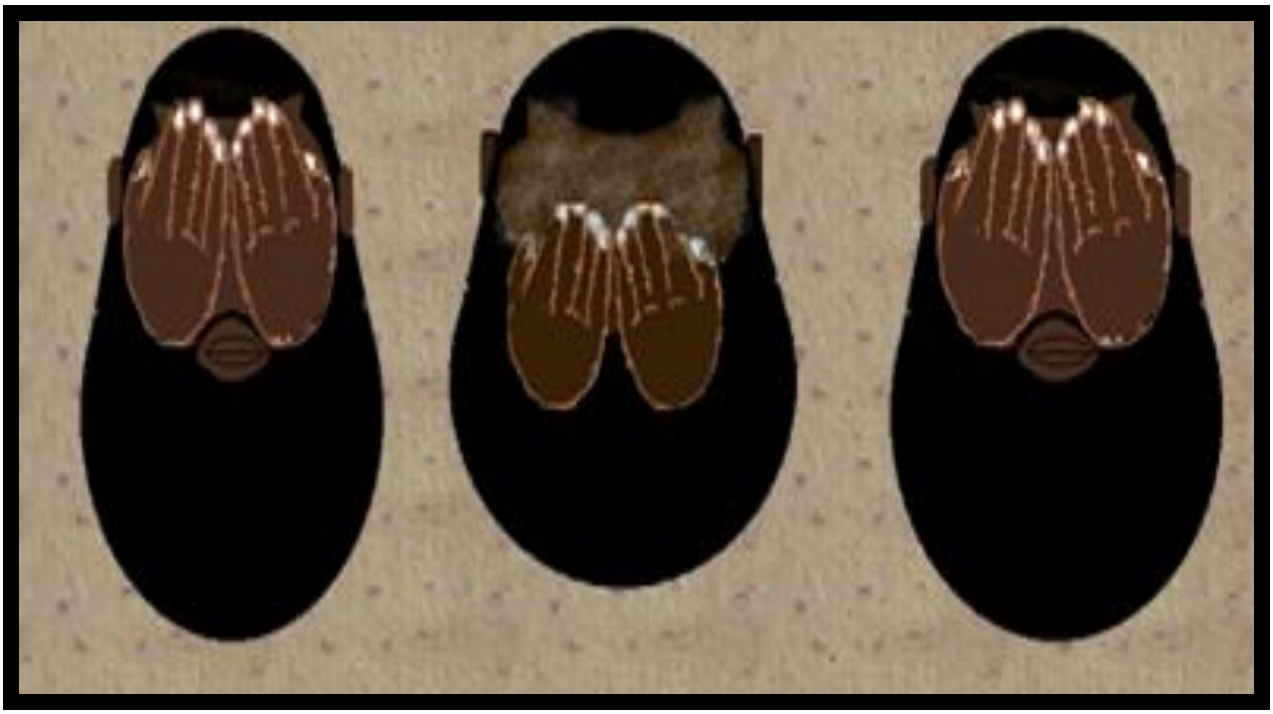
and told him, he said, 'Like this would have been enough for you' and he wiped his face and hands once.'"

Step 3: Blow on the hands.

The proof for this practice is the hadith of Bukhari, narrated by Abdur-Rahman ibn Abza who related that his father said, **"A man came to Umar ibn al-Khattab and said, 'I was junub and could not find any water.' Ammar ibn Yasir said to Umar ibn al-Khattab, 'Do you remember once when you and I were on a journey and you did not pray but I rolled on the ground and prayed?' I mentioned that to the Prophet (P.B.U.H.) said, 'It would have been enough for you to do this.' The Prophet**

(P.B.U.H.) beat the earth with his hands, blew on them and then wiped his face and hands with them."

Step 4: Wipe the face (in a rubbing manner) with the palms of both hands (this phase can be done either before the hands or wiped or after because the Prophet (P.B.U.H.) reportedly wiped his face first in some narrations and wiped his hands first in others.



This manner of performing tayammum is illustrated in the hadith of Bukhari wherein Ammar narrated: **"The Prophet (P.B.U.H.) stroked the earth with his hands and then passed them**

over his face and the backs of his hands (while demonstrating Tayammum)."

Step 5: Wipe the back of both hands by first, using the left hand to wipe the right, followed by using the right to wipe the left.

The evidence for this practice is the hadith of Bukhari that was narrated by Abu Musa who reported, **"Have you not heard what Ammar said to Umar? – 'The Messenger of Allah (P.B.U.H.)**

sent me on some errand and I became junub and could not find any water so I rolled in the dust like an animal does. I mentioned that to the Messenger of Allah (P.B.U.H.) and he said, 'It would have been enough for you to do this,' and he beat the earth once with his hands, blew on them and then wiped the back of his right hand with his left or the back of his left hand with his right hand and then wiped his face with both of them.'...'"

After completing the tayammum process one is encouraged (not obligatyory) to recite: "Ash-hadu an la ilaha illallahu wahdahu la sharika lahu wa ash-hadu anna Muhammadan abduhu wa Rasuluhu (I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger).

The proof for this practice is the hadith of Imam Muslim wherein Umar reported: **"The Messenger of Allah (P.B.U.H.) said, 'If one completes (and perfects) the ablution and then says, I testify that there is no god except Allah, the One Who has no partner, and that Muhammad is His slave and Messenger, the eight**

gates of paradise will be opened for him and he may enter any of them that he wishes.'" In view of this fact, Sheikh Muhammed Salih Al-Munajjid issued the following fatwa: "Based on this, the way in which tayammum is done is to say Bismillaah with the intention of doing tayammum, then strike the ground once with the palms of the hands, then wipe the back of the right hand with the palm of the left, and the back of the left hand with the palm of the right, then wipe the face with both hands. Then the same du'aa's that are recited after wudoo' should be recited after tayammum. And Allaah knows best."

It is important to note that those who wash the dead are not required to be in a state of purity. As a result, a woman who is menstruating may even perform the washing procedure. Nevertheless, it is recommended that anyone who washes the body of the deceased should take Ghusl after the task is completed. This ruling is based on the hadith of Abu Hurayah that was collected by Abu Dawud, wherein it is reported that the Messenger of Allah (P.B.U.H) said: "**Whoever washes the dead should take a Ghusl, and whoever carries the corpse should make wudu.**" However, there are ahadith which maintain that performing ghusl after washing a corpse is optional; such as the narration of Malik wherein: "**'Asma bint Umaish washed the body of her deceased husband, Abu Bakr as-Siddiq, she asked if there were**

any among the emigrants present, and said, 'This day is extremely cold and I am fasting. Do I have to make ghusl?' They said, 'No.'"

GHUSL AL MAYYAH (WASHING THE BODY)

RECOMMENDED SUPPLIES:

Clean warm water, soap, surgical gloves, disposable masks and shoe covers, a roll of cotton, towels, washrags, Kafan, perfume, and powdered camphor.

Janazakits.com

Burial Shroud

Janazakits.com is proud to present to the Muslims communities world-wide the kafan, Janazah shroud is used for Muslim Burial or Muslim Funeral service.

Our Janazah Kits have everything you need to insure the Muslims funeral burial rights of a deceased Muslim or Muslimah. We encourage every Muslim to have their Janaza kit on hand, as Allah says:

Kullu nafsin thaa iqatulmawt; ("Every soul shall taste death") Suratul Baqarah ayat 185

The Janaza kit* - Comprises of: 3 Shrouds for the male kit and 5 Shrouds for the female's kit. 3 tie cloths, camphor, incense sticks, (1) pair of disposable gloves, soap, cotton balls and body scrub.

Rasulullah salallahu alayhi said: "Remember the destroyer of lust..Death!

49.97 for 1 to 4 kits

Type of Kit Male Janaza Kit

Quantity 1 Add to Cart

39.97 for 5-14 kits

Type of Kit Male Janaza Kit

Quantity 5 Add to Cart

35.00 for 14 or more

Type of Kit Male or Female Janaza Kit

Quantity 15 Add to Cart

The Kafan or Shroud in English:

Consisting of 3 pieces of cloth for a male and 5 pieces of cloth for a female in our Janaza kit. There are also 3 strips of cloth included: Long enough to be tied around the shrouded deceased and knotted at the top and bottom. It is recommended that the top should be tied differently than the bottom to know the difference and where the head is located on the body.

Big Sheet:

This will be the final piece of cloth to be wrapped around the body and it is wide enough for the ends to overlap. Lengthwise, will cover the body from head to toe, with ample cloth at both ends to be gathered and tied with the strips that are included in our Janazah kit.

Shirt:

To extend from the shoulder to the knees to cover both the front and back.

Waist Cloth:

The width will be the same as the other pieces of cloth that are being wrapped around the body; the length should be from the navel to the ankles.

Chest Wrapper (female):

Our females Janaza kit includes a female shroud cloth. It is the fourth piece of cloth used when shrouding a Muslimah. It's width will be similar to the other pieces of the kafan or Islamic Shroud, but the length will be from the armpits to the end of the rib cage.

Underscarf:

The fifth piece of cloth included in the female's Janazah Kit is cut in the shape of a square. After folding it diagonally in the shape of a triangle, it will be tied or tucked on the head in such a way that the full forehead and ears are covered, thus covering the head completely.

RECOMMENDED FUNERAL HOME ACCOMODATIONS:

Check with a local funeral home for specific regulations wherein one encounters a barrier such as county codes stipulating that the body of the deceased can be released only to a funeral home, their relatives should contact a funeral home and follow its advice with regard to conducting the final preparation of the deceased's body in accordance with Islamic washing, shrouding, and burial rites. Furthermore, a funeral home can provide invaluable services and amenities for Ghusl and the consequent preparation of the body such as a washing table, soap, surgical gloves, hot and cold running water etc.

This is advantageous; especially, if one's county's codes of law do not allow the handling and washing of a dead body in any place other than a facility licensed for this specific purpose. A funeral home can also offer one the services of a refrigerated holding room if it is a necessity. Nevertheless, most bodies can be preserved very nicely without refrigeration if the janaza is within a few days after death.

It is also important to note that **South Carolina Code Ann. § 44-29-20 (Supp. 1992) pertaining to the transportation and handling of human remains infected by dangerous, contagious, or infectious disease, mandates:** "Prior to transportation of human remains known to be infected by any dangerous, contagious, or infectious disease into, through, or out of this State or any city, town, or county within this State, the hospital, health or medical clinic, physician, medical facility, person, or other entity in possession of the human remains shall inform any funeral director, ambulance driver, or any other person or entity who is to transport the remains that the remains are infected by a dangerous, contagious, or infectious disease.

"In the event that human remains as described above are not to be moved immediately but are to be operated on for purposes of autopsy or otherwise handled, any doctor, technician, or other person charged with the responsibility of

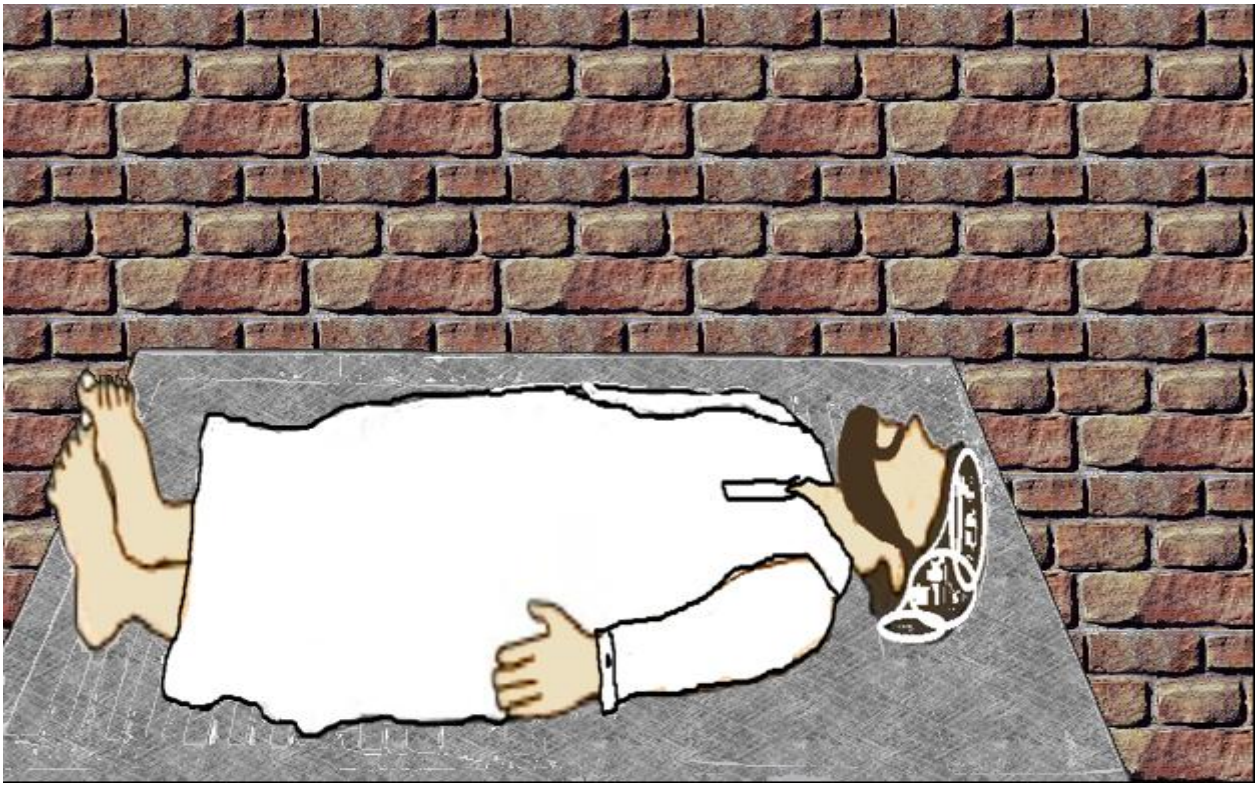
handling the remains known to be infected by any dangerous, contagious, or infectious disease must be informed that the remains are so infected. For the purpose of enforcing this section, the Department of Health and Environmental Control (department) shall make and distribute, at intervals considered necessary by the department, to all hospitals, health or medical clinics, other medical facilities, persons, or other entities who may normally be in possession of human remains a list declaring what diseases are regarded as dangerous, contagious, or infectious and shall classify these diseases and shall designate the diseases as are of so dangerous a character that transportation of human remains infected by them is forbidden except under conditions as prescribed by the department which it considers proper for the transportation of those remains."

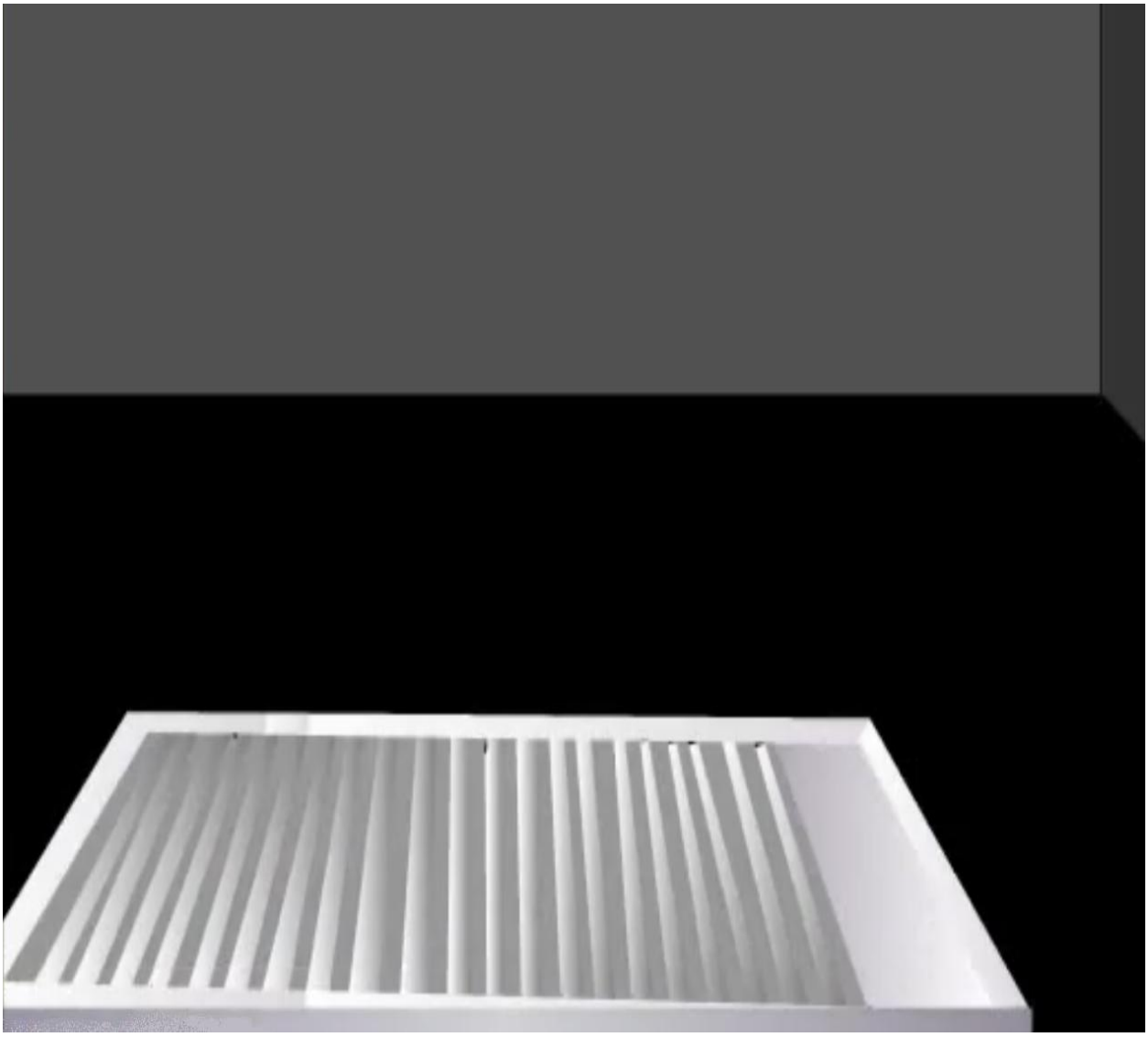
In light of the above listed information, every Muslim residing in this state should plan in advance by ensuring that they have taken all steps deemed necessary by the state of South Carolina regarding the affairs of those Muslim individuals whom may fall under this category; i.e., those with remains that could be regarded as being infected by any dangerous, contagious, or infectious disease.

THE STEPS FOR PERFORMING GHUSL

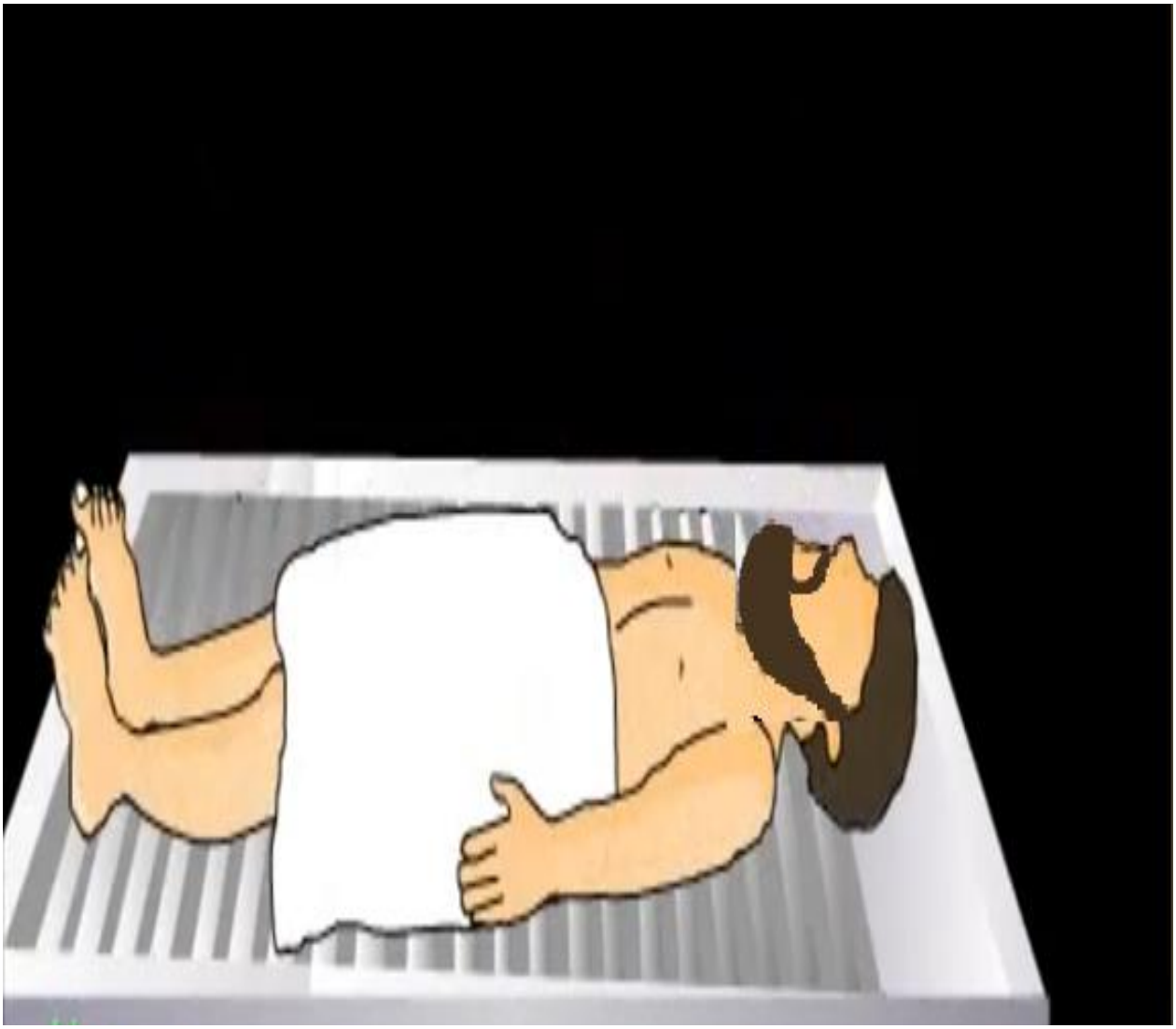
Images taken/modified from Islamway.com: Washing & Shrouding the Deceased

Step 1: Place the deceased on a hygienically clean table, and if possible, their joints should be loosened. If in doubt about the sanitary state of the table, thoroughly wash it with warm water and disinfectant soap before use. Moreover, funeral homes are equipped with a sanitized table that is washed and disinfected according to industry standards if the use of one is required according to county/state regulations.





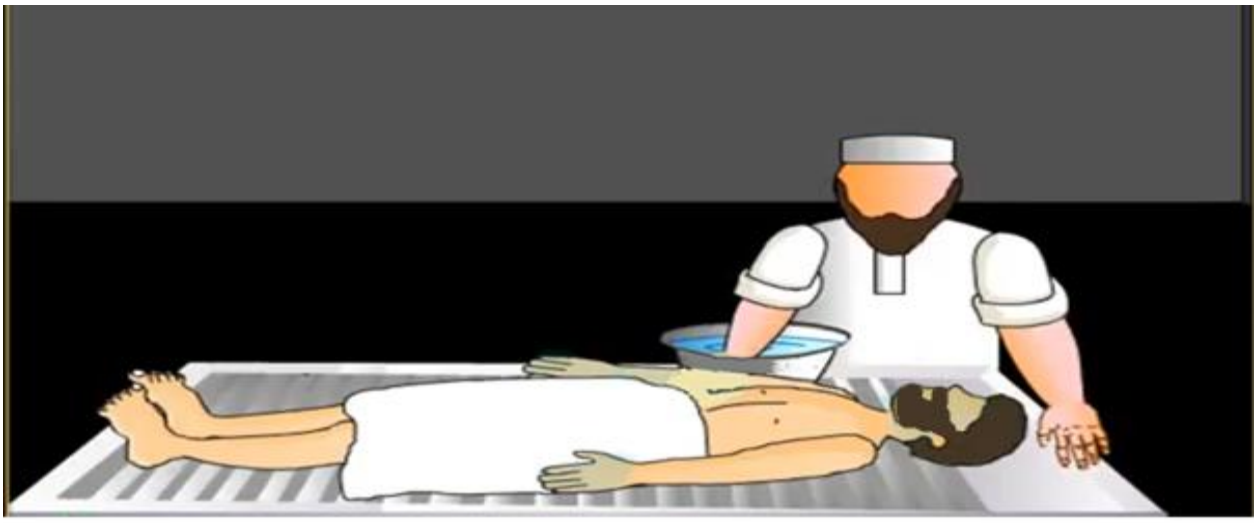
Step 2: Carefully remove the clothes of the deceased; taking care to respect their privacy by Keeping their Awrah covered with a cloth as the clothes are removed; because, at no time during the process should the Awrah of the deceased be exposed. The cloth should be wide enough to cover the area between the deceased male Muslim’s navel and knees, and from neck down to the ankles of a female Muslim (Muslima).



Step 3: While concealing the Awrah, the stomach of the deceased should be gently pressed and massage in a downward manner in order to evacuate the bowels before performing Ghusl. Ideally, the process should be facilitated by having one person raise the body of the deceased to a semi-upright or reclined position, while the other compresses the abdomen. Any impurities/fecal matter should be removed and the area should be cleaned thoroughly.

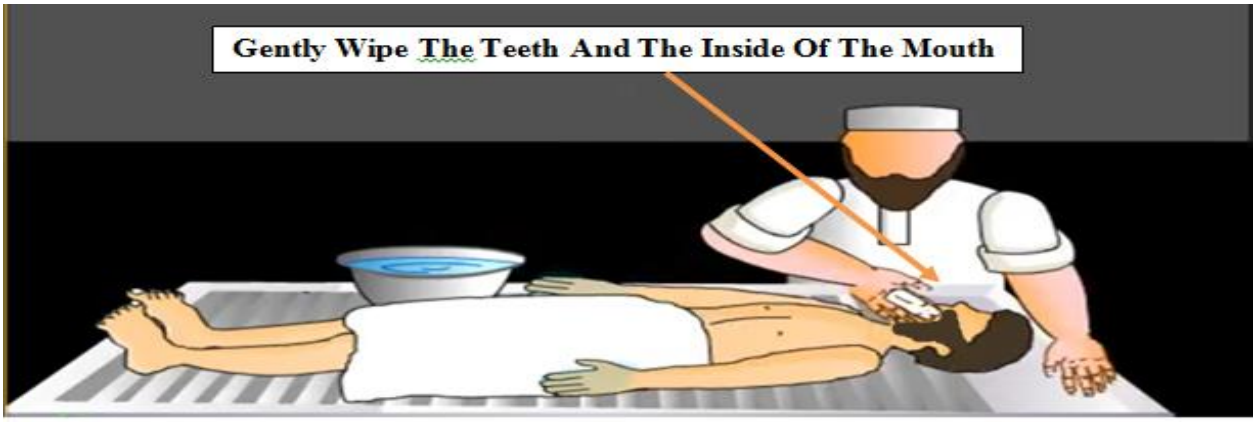
Step 4: The washer performing the Ghusl should use their left hand beneath the sheet covering the Awrah to begin the process by washing the deceased's private parts first.

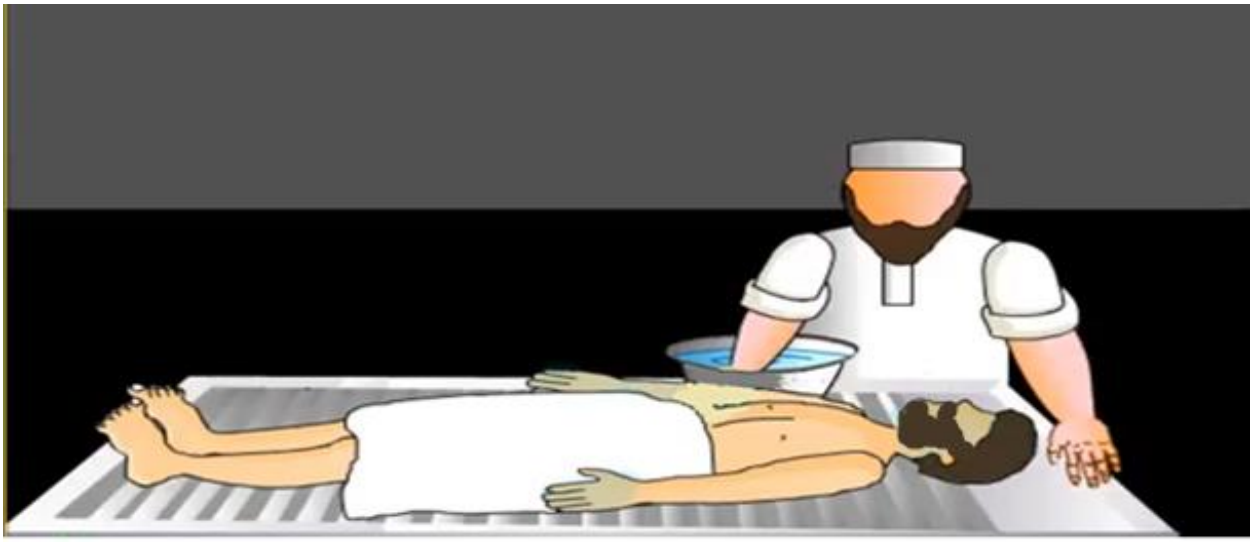
Step 5: Now the washer should wash the remainder of the deceased's body beginning with their right side. The parts that are washed in wudu (ablution) are cleaned first. The proof for this practice is the hadith collected by Bukhari, wherein Umm Atiyyah reported: "**In regard to the washing of his daughter, 'The Messenger of Allah (P.B.U.H.) told them (the women) to start from the right side with those parts of the body over which ablution is performed**.'"

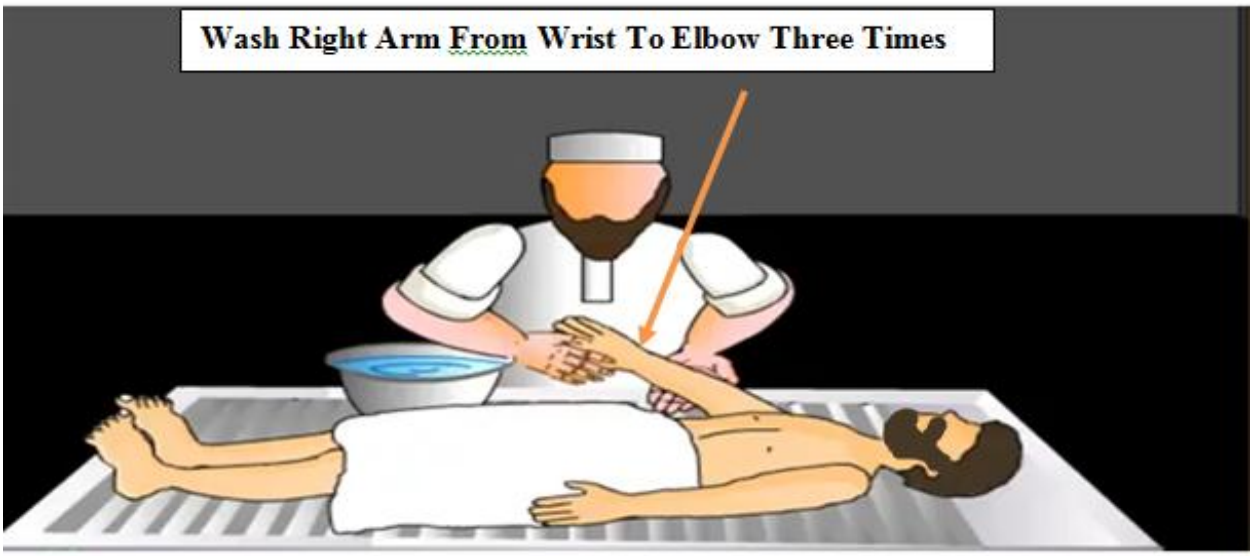


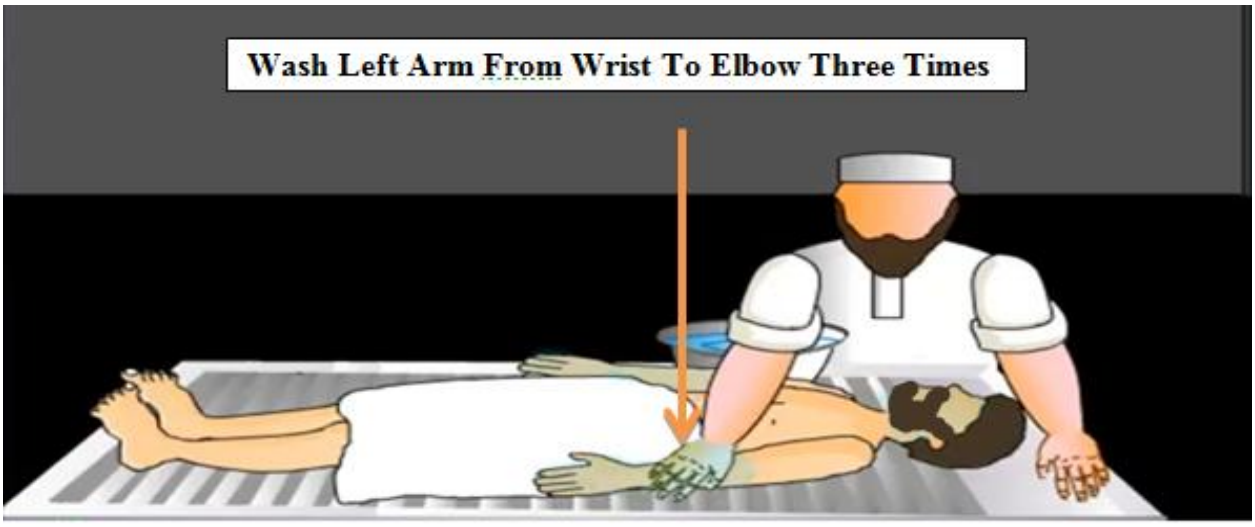
Wash Left Hand To Wrist Three Times

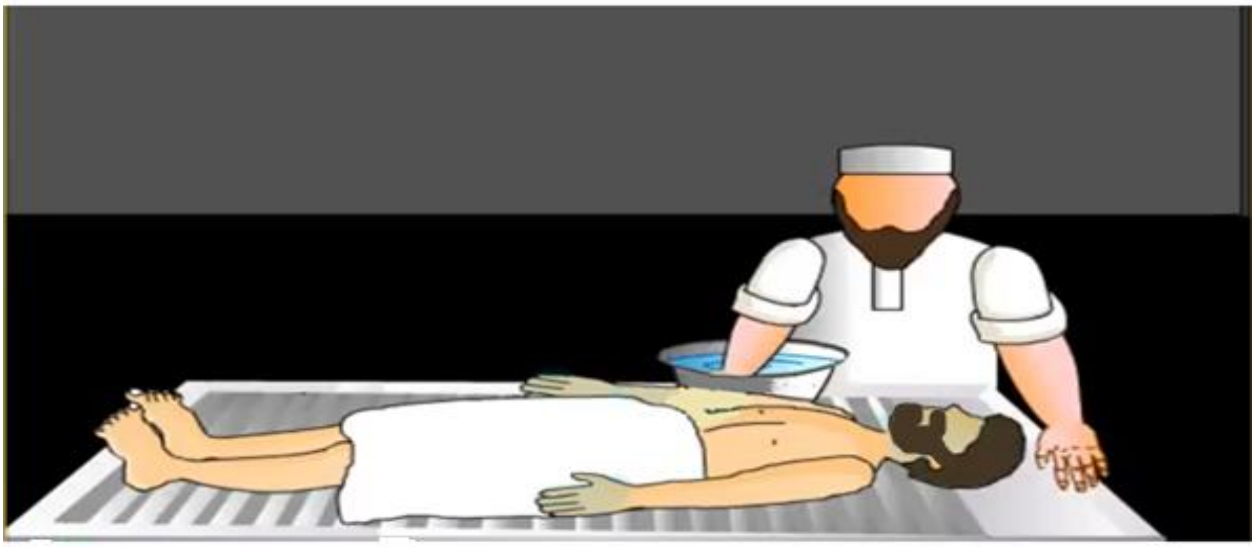
Step 6: Replace the gloves and gently wipe the teeth and the inside of the mouth of the deceased by wrapping a piece of clean wet cloth around ones index finger. Thoroughly clean the area and discard the used piece of cloth.

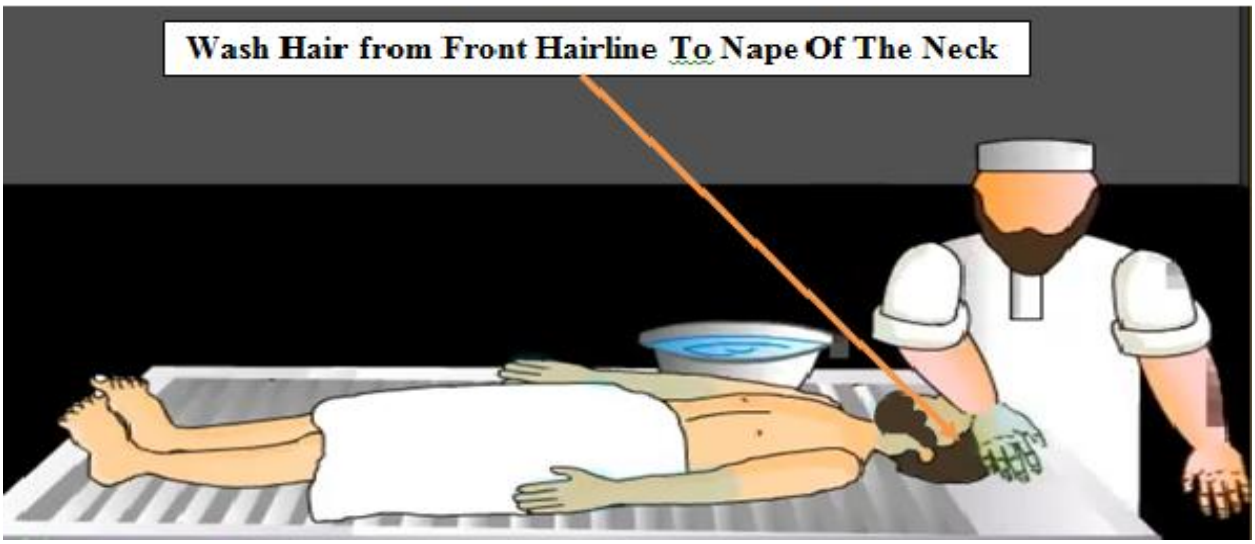


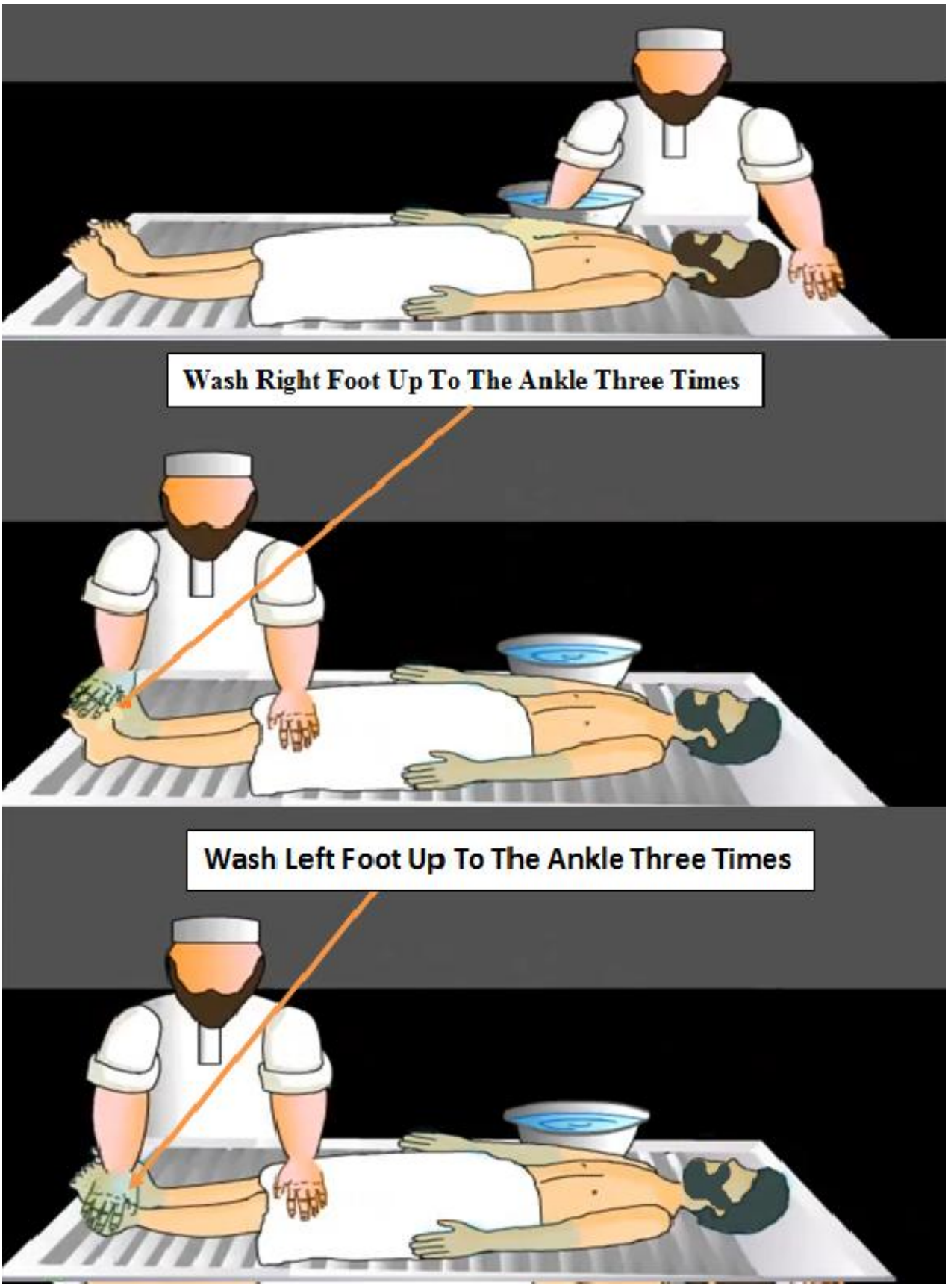



Wash Right Arm From Wrist To Elbow Three Times

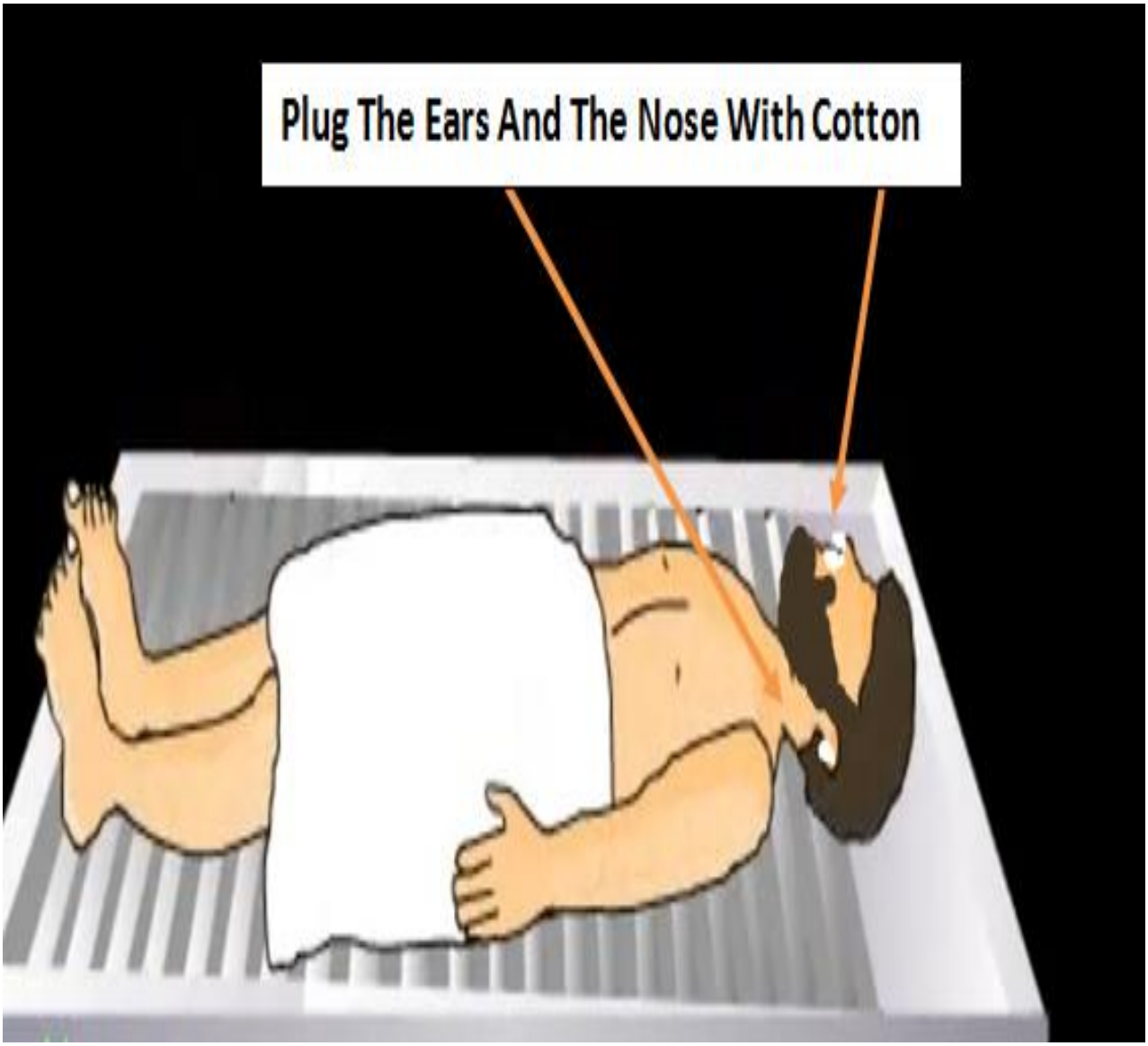

Wash Left Arm From Wrist To Elbow Three Times



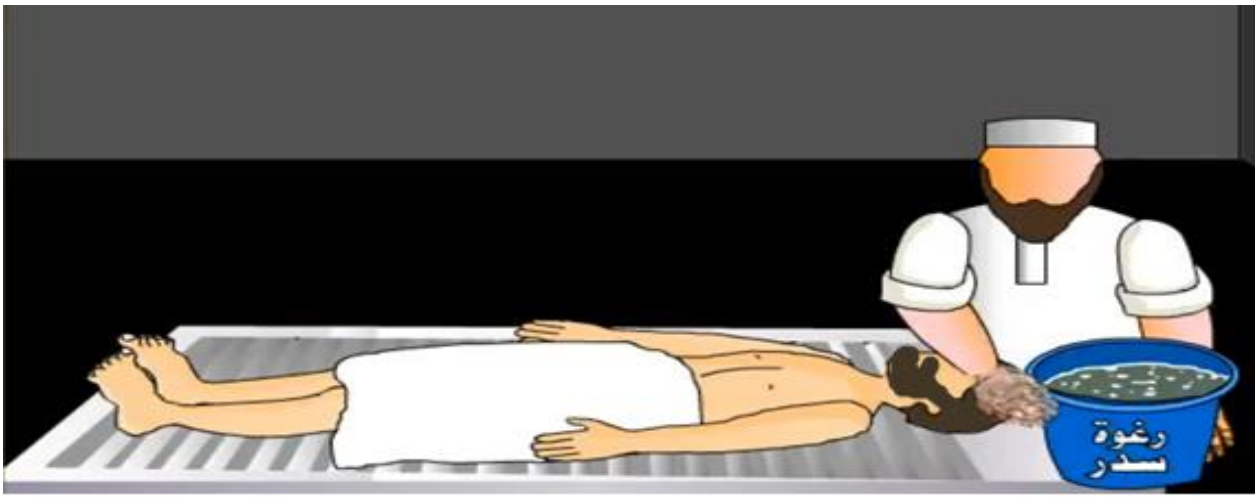

Wash Hair from Front Hairline To Nape Of The Neck


Wash Right Foot Up To The Ankle Three Times
Wash Left Foot Up To The Ankle Three Times

Step 7: Use small wads of cotton to plug the ears and the nose of the deceased in order to minimize the possibility of water entering these orifices during Ghusl. A thick pad of cotton may be placed over the deceased's mouth for this same purpose if deemed necessary. Nevertheless, one must carefully shield the orifices of the deceased's face during Ghusl.



Step 8: After completing the wudu phase of Ghusl, the body of the deceased should be washed a minimum of three times with water containing some type of cleaning agent, such as soap or disinfectant. However, there is no harm in washing the body more than three times if there is a need to do so. Nevertheless the total number of complete washes should be done an odd number of times. This fact is related by Umm 'Ateeyah who said in a hasdith collected by Bukhari: "**Allah's Messenger (P.B.U.H.) came to us while we were washing his daughter and said, 'Wash her three, or five, or more times, using water with lote-tree leaves, and put camphor in the last washing**.'" In view of this fact, the water used for the final washing should contain some type of fragrance, such as camphor or the like. However, it should be noted that in the case of a person who dies in a state of ihraam, such as a pilgrim, perfume should not be used in the washing of their body.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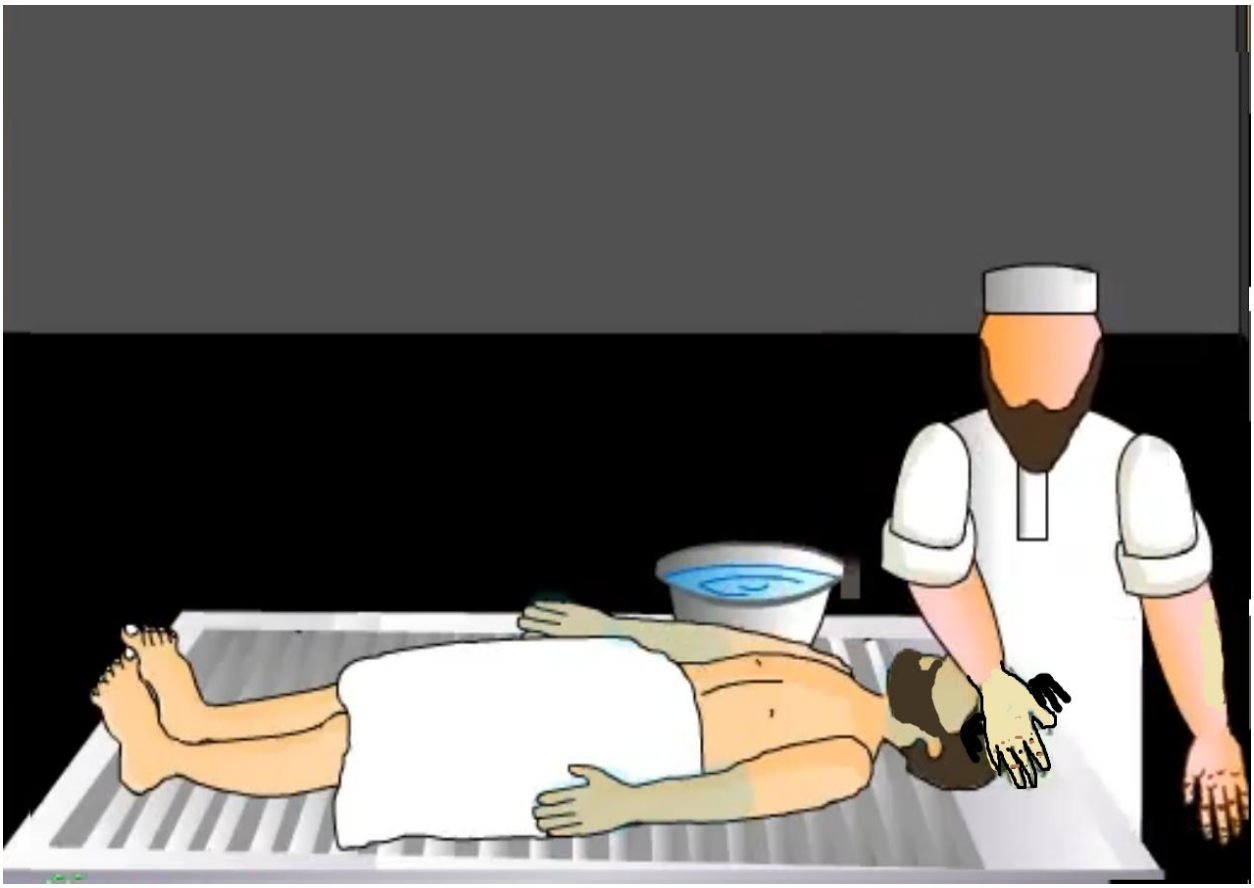
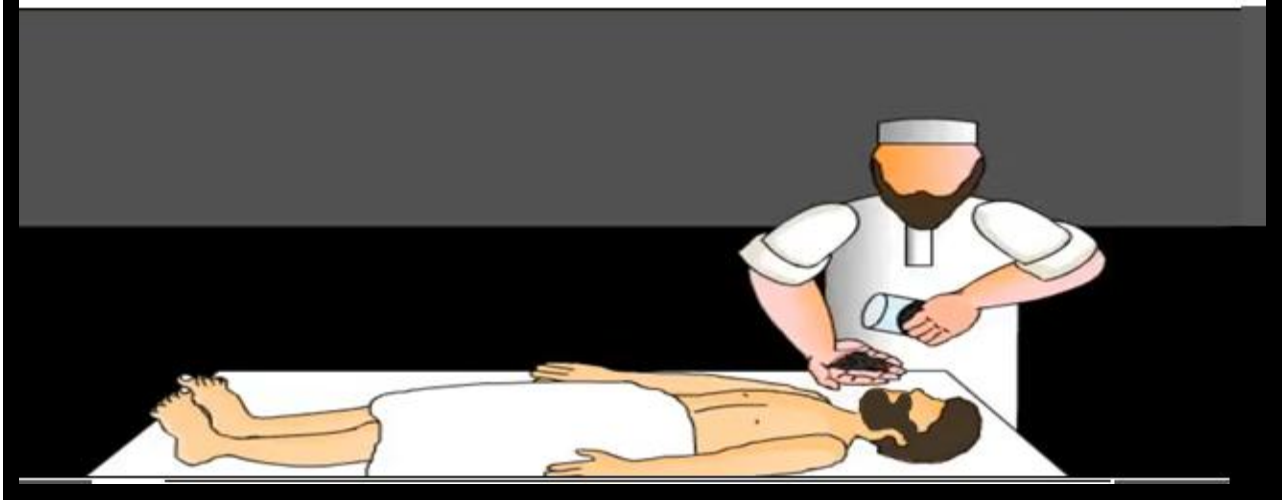
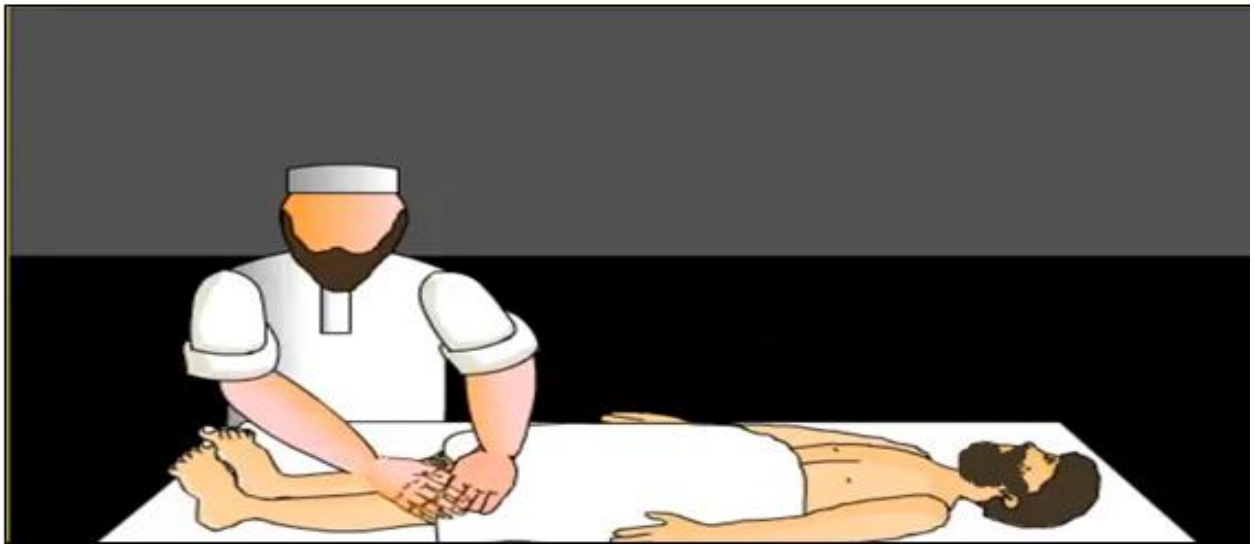
Step 9: Once all phases of washing have been completed, the body of the deceased should be dried and their hair combed.



In the case of a woman, the hair should be plaited into three braids, one extending from the center hairline of the deceased's head and the other two from each side of her head. The plaits should then be placed on the chest of the deceased female. The proof for this practice is hadith no. 642 of Bukhari's Book of Funerals which states, **"When completing the wash of a female's body, it is permitted to comb her hair and divide them into three braids and place them on her bosom."**

Perfume the body with camphor or fragrance and transfer it carefully to another table (with Awrah covered) where the Kafan has already been spread out in the prescribed manner.





Special Circumstances:

In the event that body fluids/impurities continue to seep from the body of the deceased after the Ghusl has been completed, one is then only required to clean the impurities with water. Therefore, the entire body should be rinsed three times or more in an odd sequence. If the discharge still continues to seep, small wads of cotton may be discreetly taped there in order to stop the secretions. In some cases, it is

merely impossible to wash the body, in which case Tayammum should be performed. Lastly, with regard to those cases involving accident victims, autopsy or contagious diseases etc., a funeral director would generally be able to recommend practical courses of action that should comply with Islamic law, State/County laws, and legitimate health concerns.

Washing severed parts of a body:

According to Fiqh-Us-Sunnah, Volume 4, 26 - E, "There is a difference of opinion among Muslim jurists concerning washing parts severed from a body. According to Ash-Shafi'i, Ahmad and Ibn Hazm these parts must be washed and shrouded, and funeral prayer should be offered for the departed soul. Ash-Shafi'i reportedly said: 'We were informed that a bird dropped a (human) hand in Makkah after the Battle of the Camel. The people identified it by a ring on one of its fingers (It was the hand of Abdul al-Rahman ibn 'Itab ibn Usayd (probably killed in the battle). It was washed and a (funeral) prayer was offered on it. This was witnessed by many Companions alive at the time.' Ahmad reportedly said: 'Abu Ayub offered funeral prayer on a (severed) foot of a dead person, while 'Umar offered prayer on a dead man's bones.' Ibn Hazm reportedly said: 'A funeral prayer may be offered on any organ found from a dead Muslim's body. It should be washed and shrouded, except when it is part of a martyr's

body.' Ibn Hazm further remarked that offering prayer on any organ found from a Muslim's body is analogous to praying for the whole person of the deceased, namely, for body and soul. Abu Hanifah and Malik say, however, that, 'If more than half of a Muslim's body is found, then it should be washed and funeral prayer be offered on it, but otherwise it should not be washed nor should any funeral prayer be offered on it.'"

Common innovations related to washing the deceased:

Clipping the nails, shaving armpit or pubic hair, pressing hard on the stomach to expel impurities, stuffing cotton into the throat, nose and anus of the deceased (This is only permissible if the body has a continuous leak.), saying a specific phrase for every part of the body that is washed, and making a loud thikr while the body is being washed are among the common innovations associated with washing the body of a deceased Muslim.

Lastly, according to a hadith collected by Ibn Majah, narration by Abu Huraira, the Messenger of Allah reportedly said: "**The person who bathes the deceased should himself take a bath**." Thus, the individual that performed Ghusl for the deceased is "encouraged" to perform a Ghusl at the completion of the task for the purpose of self-purification.

GHUSL AND THE ACTS FOR WHICH IT IS REQUIRED

A hadith in the collection of Abu Dawud declares that there are four main acts wherein performing ghusl becomes obligatory. This position is evident from the statement of Aisha who reported: "**Allah's Messenger (P.B.U.H.) used to take a bath from four things; after sexual intercourse, on Fridays, after extracting blood from his body, and after washing a dead body**." This hadith of Aisha depicts the sunnah (regular practice and habit) of the Messenger of Allah (P.B.U.H.). However, out of the four instances mentioned in this hadith, only two of these acts makes the performance of ghusl absolutely mandatory; namely, the acts of sexual intercourse (regardless of whether semen is discharged) and the extracting or flowing of excessive quantities of blood from the body as in the case of menses.

With regard to performing ghusl after sexual intercourse, Mufti, Dr. Muzammil H. Siddiqi, former President of the Islamic Society of North America is reported to have said: "This ghusl (the ghusl after having sexual intercourse) is called ghusl al-janabah according to the Shari'ah. It is obligatory to take a full bath after sexual intercourse or ejaculation (from a wet

dream or in instances where sperm discharges out the sex organ due to sexual desire; also sexual dream and discharge in the case of women). This is mentioned in the Quran and the Sunnah. The purpose of this bath is to clean the body and refresh the spirit. Sexual emission is not just an ordinary matter like urination or defecation. When it happens, the whole body, mind and spirit get involved in it. After it (the sex act), one feels lazy and dull. The full shower (ghusl al-janabah) makes a person fresh in body and spirit. There are many spiritual as well as physical and medical benefits in it. But for a Muslim, it is the command of Allah and His Messenger and it must be followed."

With regard to performing ghusl after excessive blood flow from the body such as menses, Al-Mawsoo'ah al-Fiqhiyyah (31/204) declares: "The fuqaha' are unanimously agreed that menstruation and nifaas are among the things that make ghusl obligatory. Ibn al-Mundhir, Ibn Jareer, al-Tabari and others narrated that there was consensus on this point. Moreover, the evidence that ghusl is required following menses is Sural Al-Baqarah (2:222) of the Quran wherein Allah says (interpretation of the meaning): **"They ask thee concerning women's courses. Say: They are a hurt and pollution** (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses); **so keep away from women in their courses and do not approach them**

until they are clean (from menses and have taken a bath). **But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly, and He loves those who keep themselves pure and clean.**" Moreover, according to Islamicstudent.net, under the heading *Other Times for Performing Ghusl*: "It is said that a bath after extracting blood refreshes the mind and body reducing the weakness caused by the loss of blood and this is the wisdom behind its bath. And as for the dead body, it is said that its wisdom lies in that it may be that during the washing of the dead body something impure may have fallen on one's skin or body. Allah Knows Best. However, it should be noted that taking a bath on Friday before the Friday prayer carries great reward; therefore, it is highly encouraged."

Lastly, Sheikh Muhammed Salih Al-Munajjid, a prominent Saudi lecturer and author, issued a fatwa (www.islam-qa.com) wherein he declared that the acts which make performing ghusl obligatory include:

1. The emission of semen, because the Prophet (P.B.U.H.) reportedly said in a hadith collected by Imam Muslim: "**What requires water (ghusl) is if you see water (i.e., semen) coming out of you.**"

2. Contact between the genitals, because the Prophet (P.B.U.H.) reportedly said in a hadith collected by Imam Muslim: "**If one part enters the other part (in another report: if one part touches the other part), then ghusl becomes obligatory**." This ghusl is obligatory whether or not fluid (semen) is released. "Touching" here refers to the entry of the tip of the penis into the vagina, not mere touching.

3. Menstruation and nifas (post-natal bleeding), because Allah says in surah Al-Baqarah (2:222) of the Quran: "**. . . And when they have purified themselves, then go in unto them as Allah has ordained for you. . .;**" and because the Prophet (P.B.U.H.) reportedly said in a hadith collected by Bukhari to Fatimah bint Hubaysh (may Allah be pleased with her): "**When your period starts, stop praying, and when your period ends, perform ghusl then start praying again**."

4. Death. The dead—except for a martyr slain in battle must be washed (ghusl), because when his daughter Zaynab died, the Prophet (P.B.U.H.) reportedly said in a hadith collected by Bukhari: "**Wash her with water three or five times, or as many times as you see fit**." And when a man who was in a state of ihram (consecration for Hajj or `Umrah) was killed by his riding-beast, the Prophet reportedly (P.B.U.H.) said: "**Wash him with water and lotus leaves and wrap him in his two garments,**

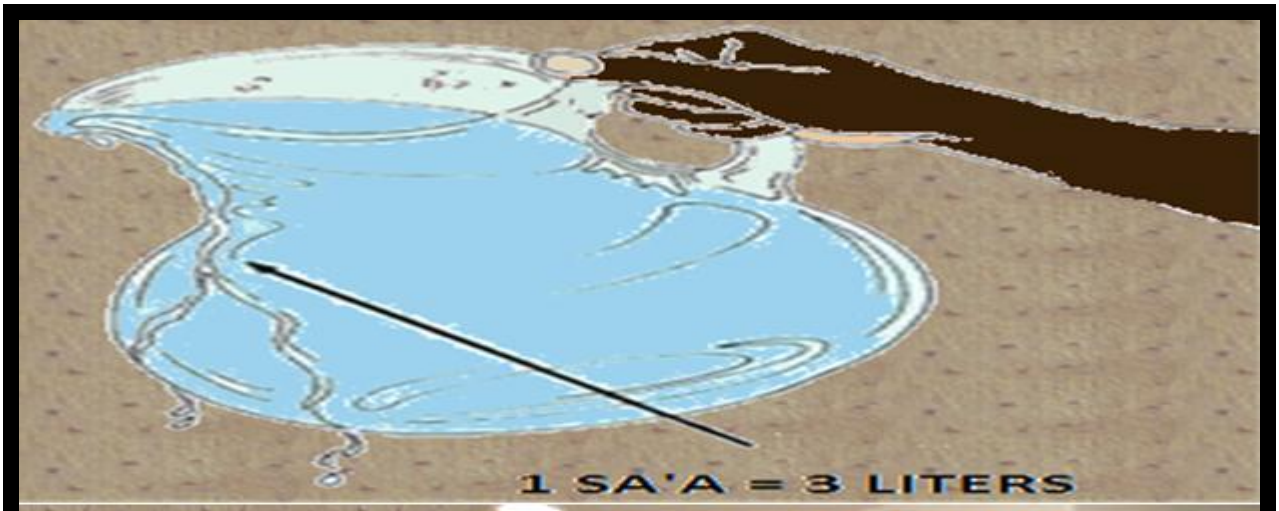
but do not embalm him or cover his head, for he will be raised on the Day of Resurrection pronouncing the Talbiyah."

Sheikh Muhammed Salih Al-Munajjid is reported to have further said: "There are other types of ghusl about which the scholars differed as to whether they are obligatory, such as performing ghusl on Fridays, or whether a person who becomes Muslim needs to perform ghusl upon entering the faith."

There are types of ghusl which Sheikh Muhammed Salih Al-Munajjid reportedly feels are encouraged, such as: "Ghusl on the two `Eids; ghusl after washing a dead body; ghusl before entering the state of ihram or entering Makkah; ghusl for a woman who is suffering from istihadah (abnormal non-menstrual bleeding) before every Prayer; ghusl after being unconscious; and ghusl after burying a mushrik (one who associates others with Allah)."

In view of the above mentioned points, it is important to note that the one who does not perform ghusl for those acts outlined in the Quran and sunnah wherein it is obligatory, they should not be viewed as being an apostate/kafir; rather their actions should be frowned upon and they should be encouraged to pursue the upmost purity; since Allah has made it clear in Surah Al-Baqarah (2:222) at the end of the verse: "**...He** (Allah) **loves those who keep themselves pure and clean**."

THE MATERIALS REQUIRED FOR PERFORMING A GHUSL



ONLY ONE SA'A OF WATER IS REQUIRED FOR A VALID GHUSL! HOWEVER, IT IS ADVANTAGEOUS TO USE A CONTAINER SUCH AS A PLASTIC WATER BOTTLE IN ORDER TO BETTER CONTROL THE AMOUNT OF WATER USED FOR EACH STEP OF THE GHUSL PROCESS. IN ADDITION, A SHOWER WITH A SEAT SECTION IS ALSO IDEAL FOR PROVIDING ONE WITH A SECURE PLACE THAT WILL PREVENT OTHERS FROM SEEING THEIR AWRAH WHILE ALSO PROVIDING ONE WITH A CONVEIENT SEATING AREA; THUS ENABLING ONE TO SIT WHEN WASHING THEIR FEET.

THE TWO TYPES OF GHUSL

There are two types of ghusl that one is permitted to perform. The first type involves the act of simply immersing one's entire body, including the mouth and nose, into water. The second type however, involves the sunnah method; i.e., performing ghusl as instructed by the Messenger of Allah; primarily for one in a state of janaba (major impurity).

FATWA PERTAINING TO THE TWO TYPES OF GHUSL

Type #1: Type one involves performing only the obligatory parts of ghusl; namely, ensuring that water reaches every part of the body (full shower or bath), including rinsing the mouth and nose.

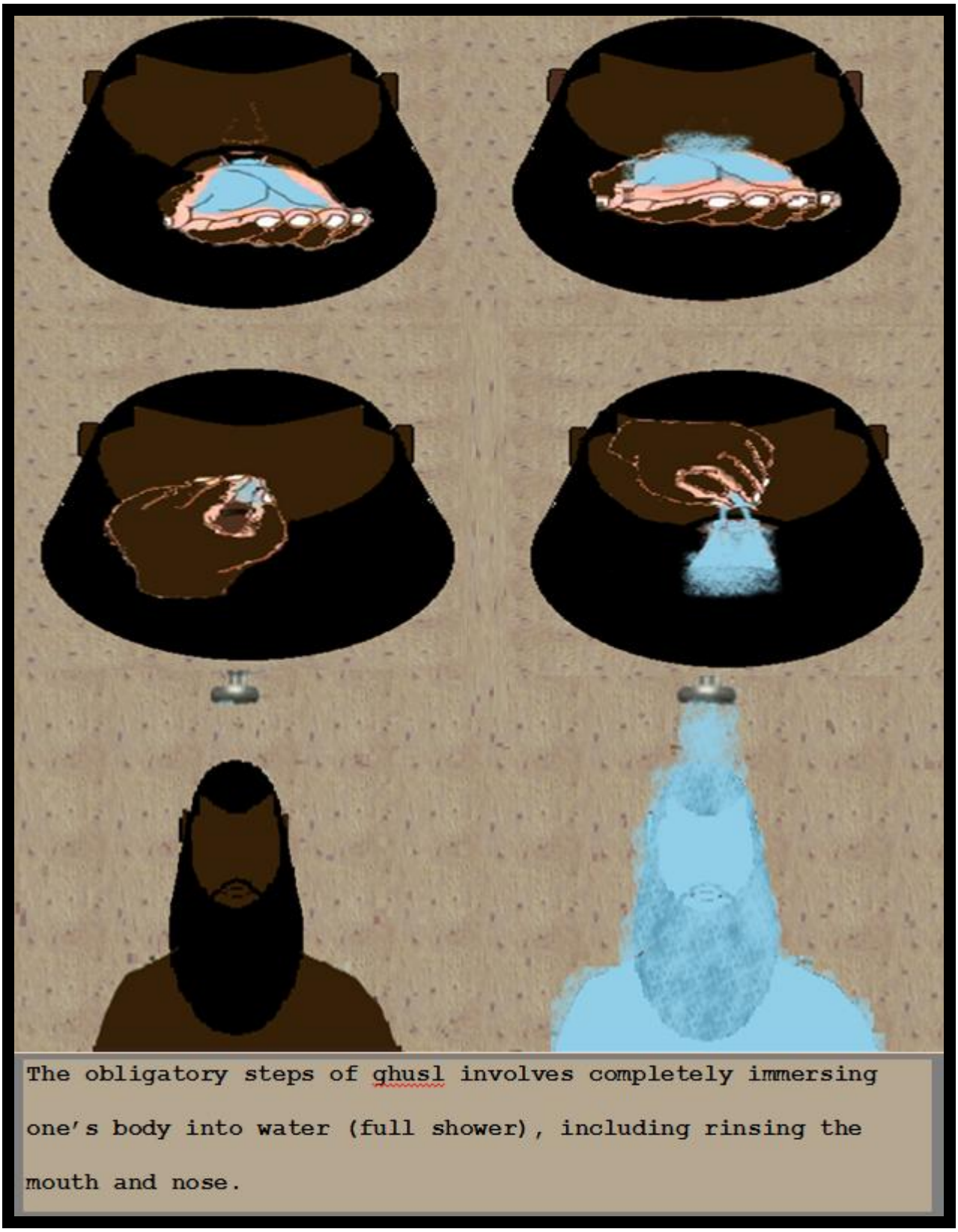
Shaykh Muhammad ibn 'Uthaymeen is reported to have said, "If a person makes the water reach all parts of his body, by whatever means, then he has removed the major impurity and purified himself properly, because Allah says in Surah Al-Ma'idah (5:6) [interpretation of the meaning]: **"If ye are in a state of ceremonial impurity, bathe your whole body."**

Ibn ‘Abd al-Birr reportedly said: "The one who does ghusl to purify himself from janabah, if he does not do wudu but he makes water reach every part of his body, he has done what is required of him, because Allah has enjoined upon the one who is in a state of janabah to do ghusl, not wudu; when He says, "… if you are in a state of janabah (i.e., had a sexual discharge), purify yourself (bathe your whole body)." [Al-Ma’idah 5:6]. This is the consensus of the scholars and there is no dispute among them; they are agreed that it is mustahab to do wudu before doing ghusl, in emulation of the Messenger of Allah (P.B.U.H.) and because this reinforces and perfects ghusl."

There is a consensus among all Imams that it is a must to wet the whole body thoroughly.

Type #2: The second type two of ghusl according to Fatawa Arkan al-Islam, p. 248: The complete way, "Involves performing ghusl as the Prophet (P.B.U.H.) did. When he wanted to do ghusl in the case of janabah, he would wash his hands; then wash his private parts and anywhere else that the impurity had reached, then he would do complete wudu; then he would wash his head three times with water, then he would wash the rest of his body. This is how complete ghusl is done."

MINIMUM ACTS REQUIRED FOR GHUSL:


The obligatory steps of ghusl involves completely immersing one's body into water (full shower), including rinsing the mouth and nose.

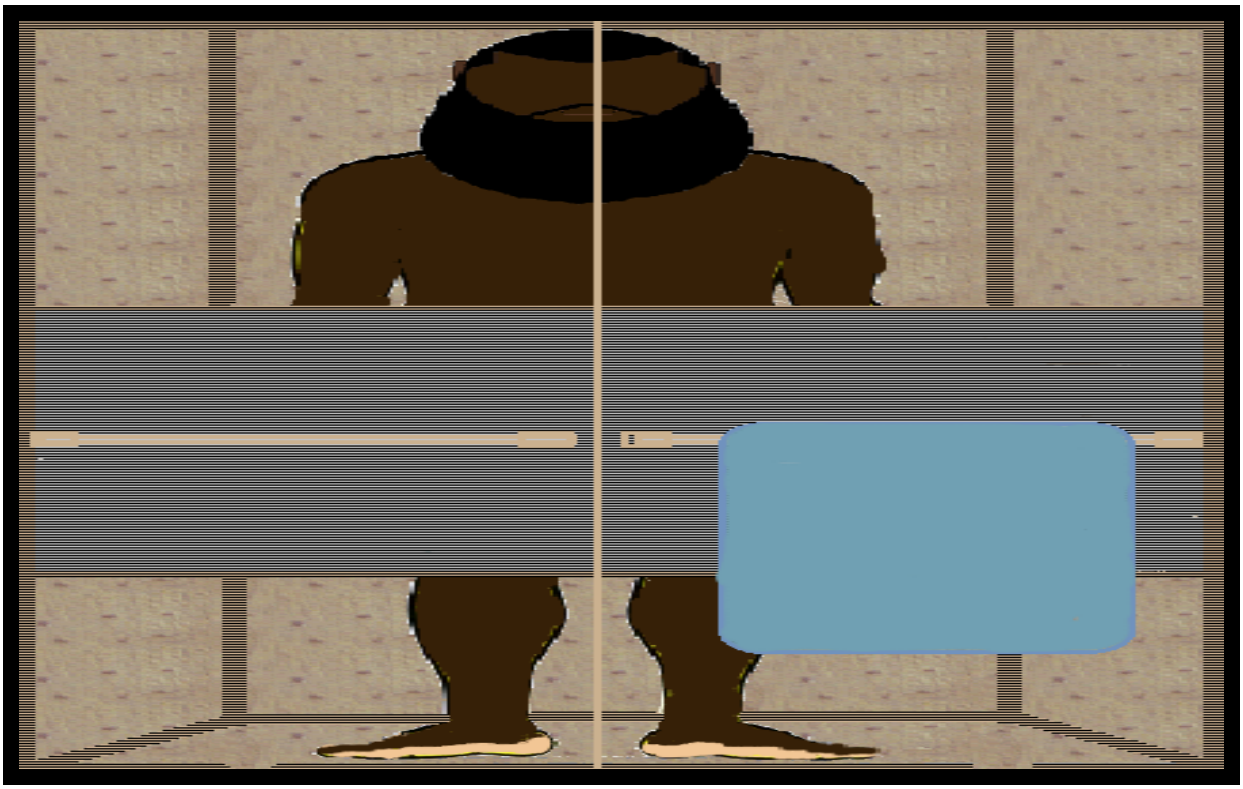
BEGINNING THE GHUSL PROCESS:

Upon entering a washroom for ghusl that contains a toilet; i.e., bathroom, enter with the left foot first and say: "In the name of Allah. O Allah! I seek refuge in you from male and female noxious beings (devils among the Jinn)."

It is also recommended that one intending to perform ghusl in a shower or bathtub positioned inside a bathroom should enter with their left foot and exits with the right; i.e., contrary to the way one enters the masjid; as evident from the hadith of Bukhari which reads: **"Ibn Umar put his right foot first (upon entering the masjid), and then when he exited, he put his left foot**

first." Moreover, the evidence for saying: "In the name of Allah and seeking protection against the male and female devils," is found in the hadith of Bukhari, wherein Anas reported "**Whenever the Messenger of Allah (P.B.U.H.) entered the privy he would say, 'Bismillah; Allah-humma inni a'udhu bika minal khubuthi wal khaba'ith; i.e., In the name of Allah. O Allah, I seek Refuge with You from the male and female unclean spirits (devils).'**"

REMOVE ALL CLOTHING AND ENTER SHOWER/BATHTUB. HOWEVER, IF IN A PUBLIC AREA ENSURE THAT ONE'S AWRAH REMAINS COVERED.



The proof for this practice is the hadith of Abu Salama, collected by Bukhari, wherein Abu Salama reportedly said: **"I and the brother of Ayesha went to visit her. Her brother asked her about the ghusl of the Prophet (P.B.U.H.). She called for a vessel containing about a sa'. She washed and poured it over her head. There was a curtain between her and us."**

TASMIYYAH (SAYING BISMILLAH) IS NOT OBLIGATORY.

It is important to note that there is no text concerning ghusl which states that saying bismillah (Tasmiyyah) is required in order to make the act valid in the eyes of Allah.

FATWA PERTAINING TO SAYING BISMILLAH (TASMIYYAH) UPON PERFORMING GHUSL

www.Islam-qa.com cites **Sheikh Ibn Uthaymeen** as issuing the following fatwa: "The opinion which is deemed to be the most correct is that saying 'Bismillah' upon performing both Ghusl and ablution is not obligatory. Rather it is recommended."

"During the course of performing Ghusl in the bathroom, a person should say 'In the Name of Allah' in his heart and should not to utter it aloud. So if you are in a similar situation, you have to follow this rule."

Step 1: MAKE THE NIYYAH (INTENTION) TO PERFORM GHUSL TO PURIFY ONE'S BODY

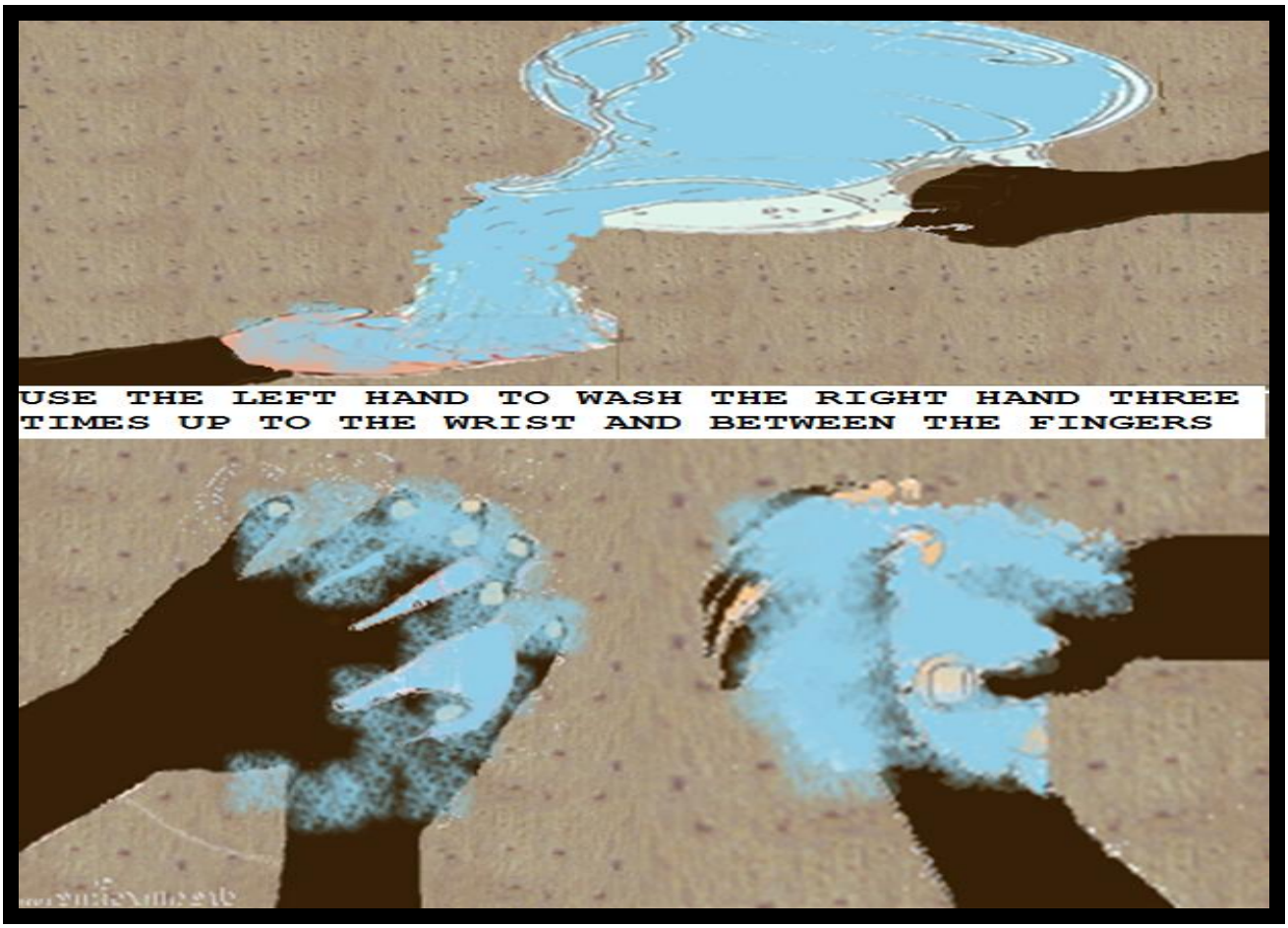
The proof for this practice is the hadith of Imam Muslim, wherein the Messenger of Allah (P.B.U.H.) reportedly said, **"Verily the actions are by intention and there is for everyone only what he intended..."**

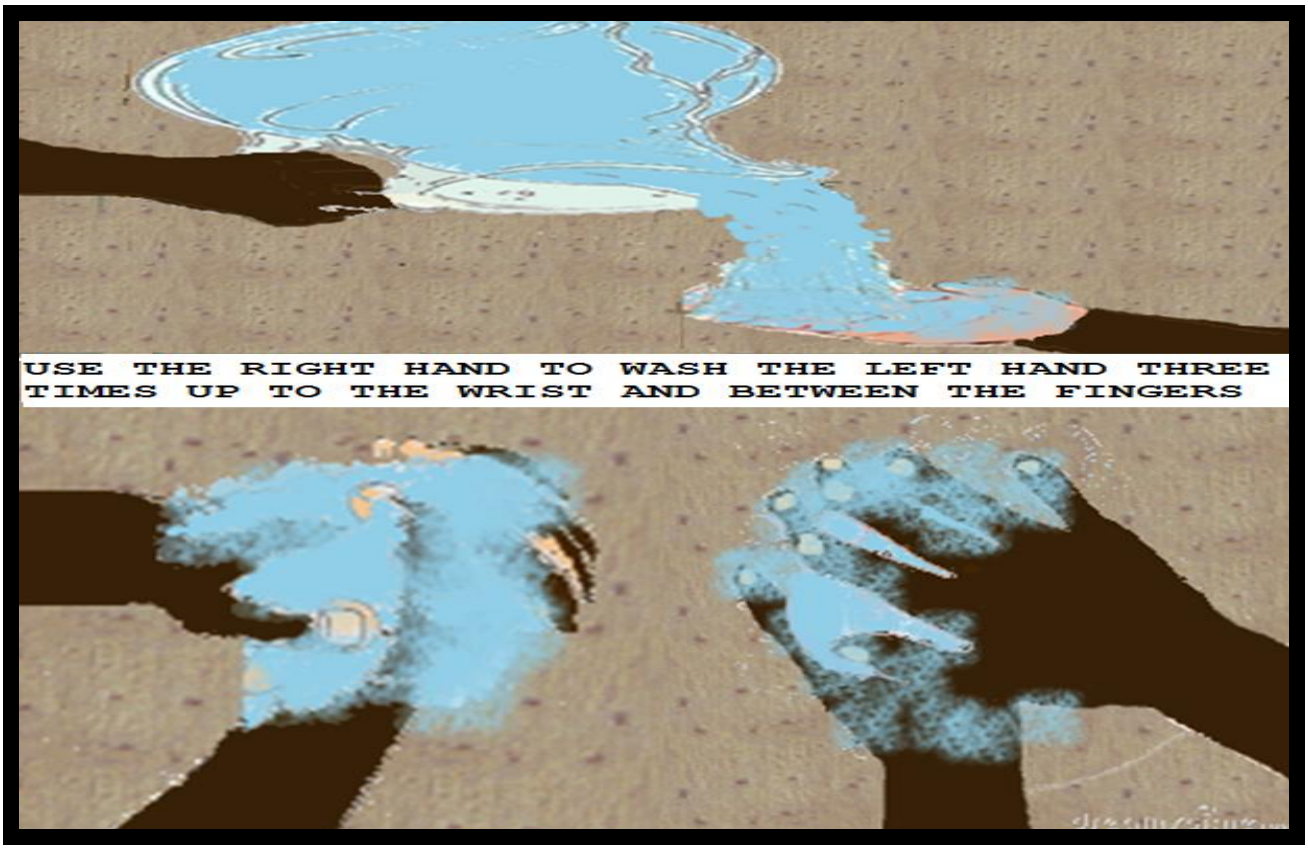
Step 2: COLLECT ONE SA'A OF WATER TO PERFORM GHUSL

The proof for this practice is the hadith of Bukhari, wherein Aisha narrated: **"The Prophet and I used to take a bath from a single pot called 'Faraq'."** Also in another hadith collected by Bukhari, narrated by Abu Salama: **"Aisha's brother and I went to Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at that time there**

was a screen between her and us." What is more, another hadith collected by Bukhari, narrated by Abu Ja'far reports: "**While I and my father were with Jabir bin Abdullah, some People asked him about taking a bath He replied, 'A Sa' of water is sufficient for you.' A man said, 'A Sa' is not sufficient for me.' Jabir said, 'A Sa was sufficient for one who had more hair than you and was better than you (meaning the Prophet).' And then Jabir (put on) his garment and led the prayer**."

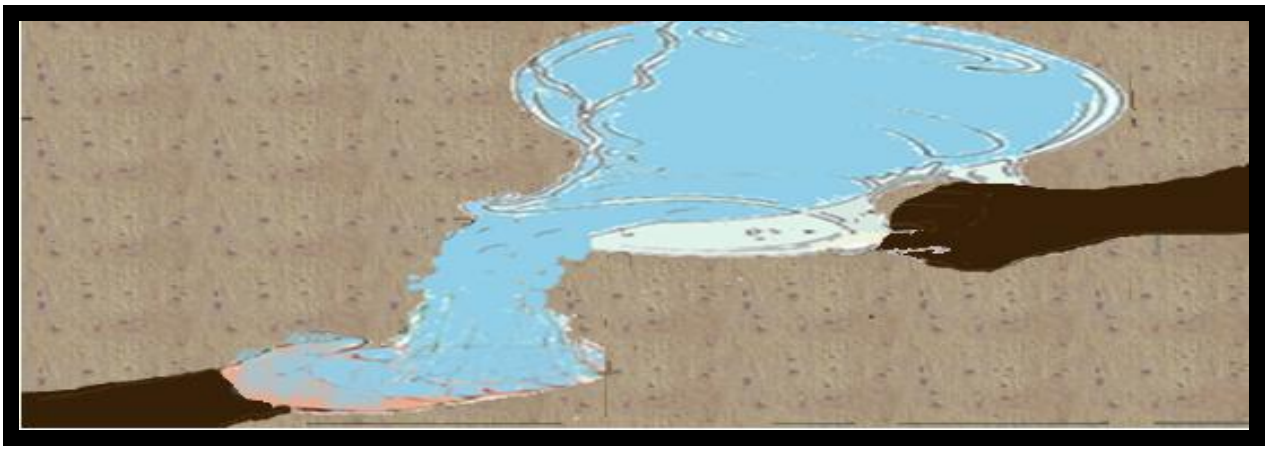
Step 3: WASH BOTH HANDS THREE TIMES BEGINNING WITH THE RIGHT





The evidence for this instruction is a hadith collected by Bukhari, wherein Maymuna reportedly said, **"I poured water for ghusl for the Prophet (P.B.U.H.). He poured water onto his left hand with his right hand and washed them both."** What is more, another hadith from Bukhari narrated by Maymuna reported: **"I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet."**

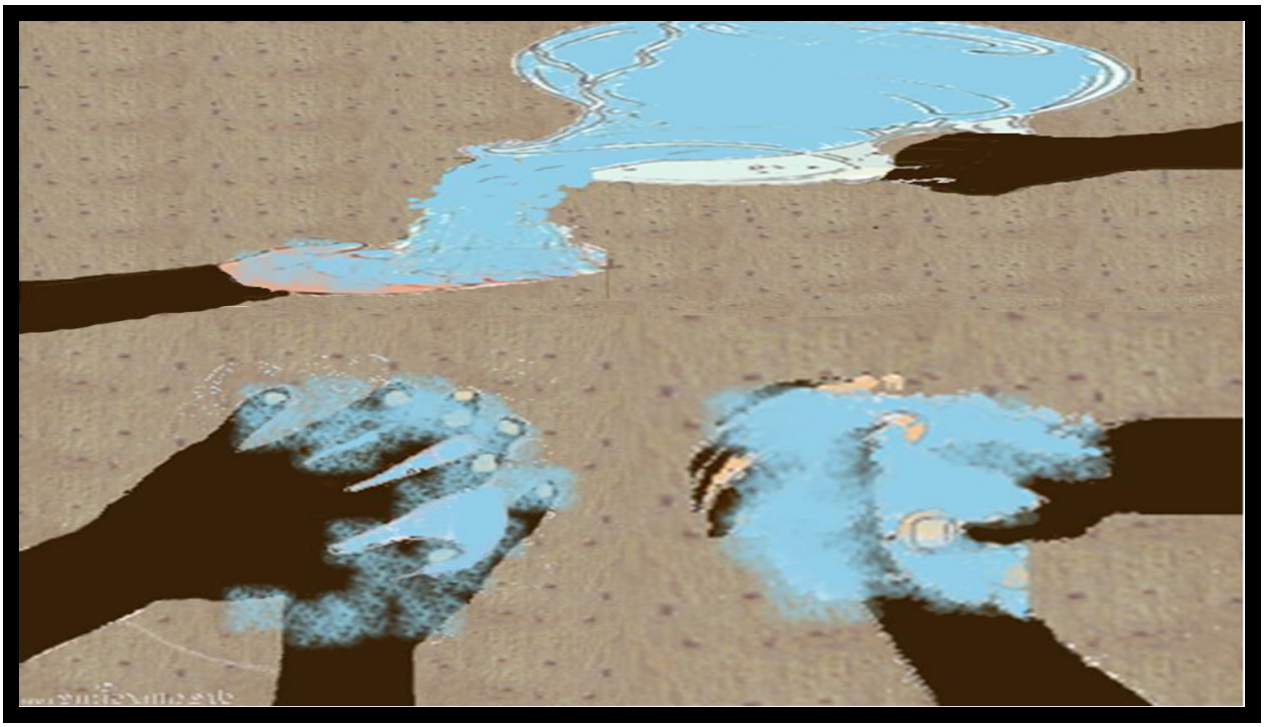
STEP 4: <u>POUR WATER IN LEFT HAND AND WASH THE PRIVATE PARTS, INCLUDING THE ANUS AND BUTTUCKS</u>.



The proof for this practice is a hadith collected by Bukhari wherein Maymuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts**..."

STEP 5: RUB THE HANDS OVER THE EATH TO CLEAN THEM OR SIMPLY WASH THEM IF INSIDE A WASHROOM.

The proof for this practice is the hadith of Bukhari wherein it was related that Maymuna reportedly said, "**I poured water for ghusl for the Prophet (P.B.U.H.). He poured water onto his left hand with his right hand and washed them both. Then he washed his private parts and then he rubbed the earth with his hands, and then washed them**."

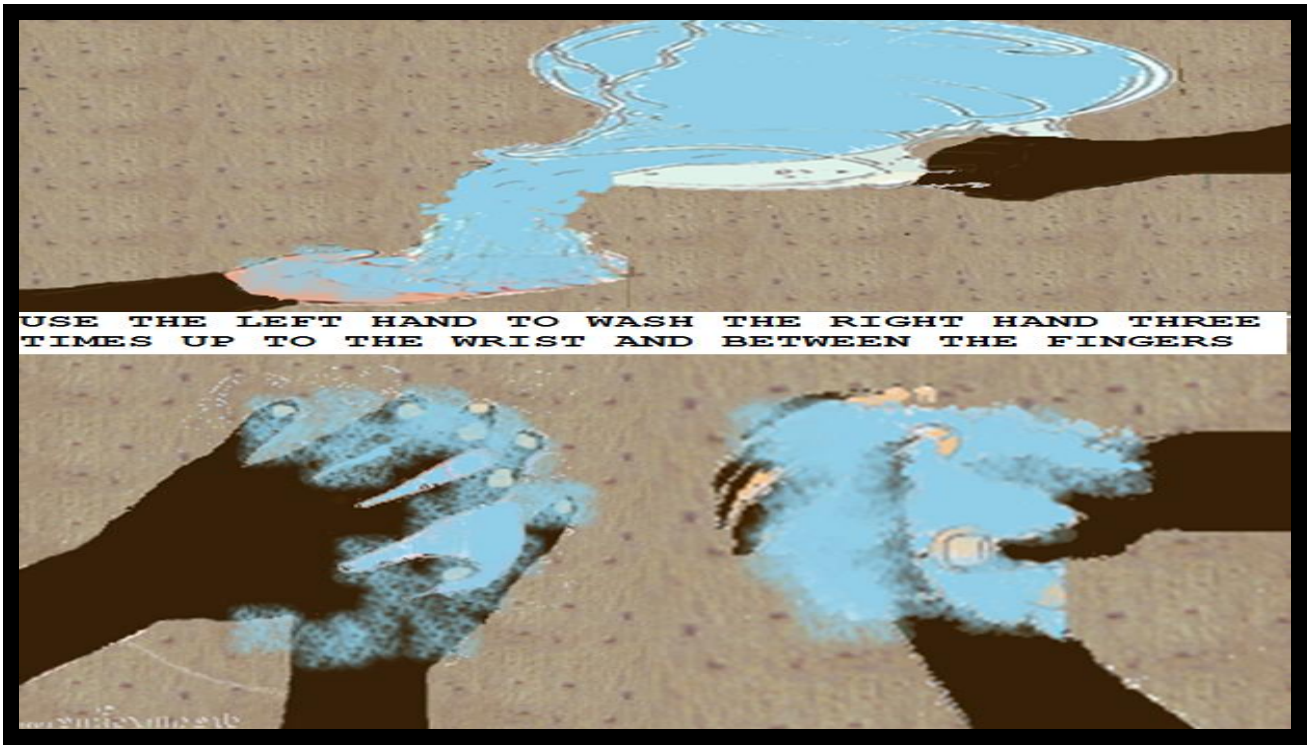


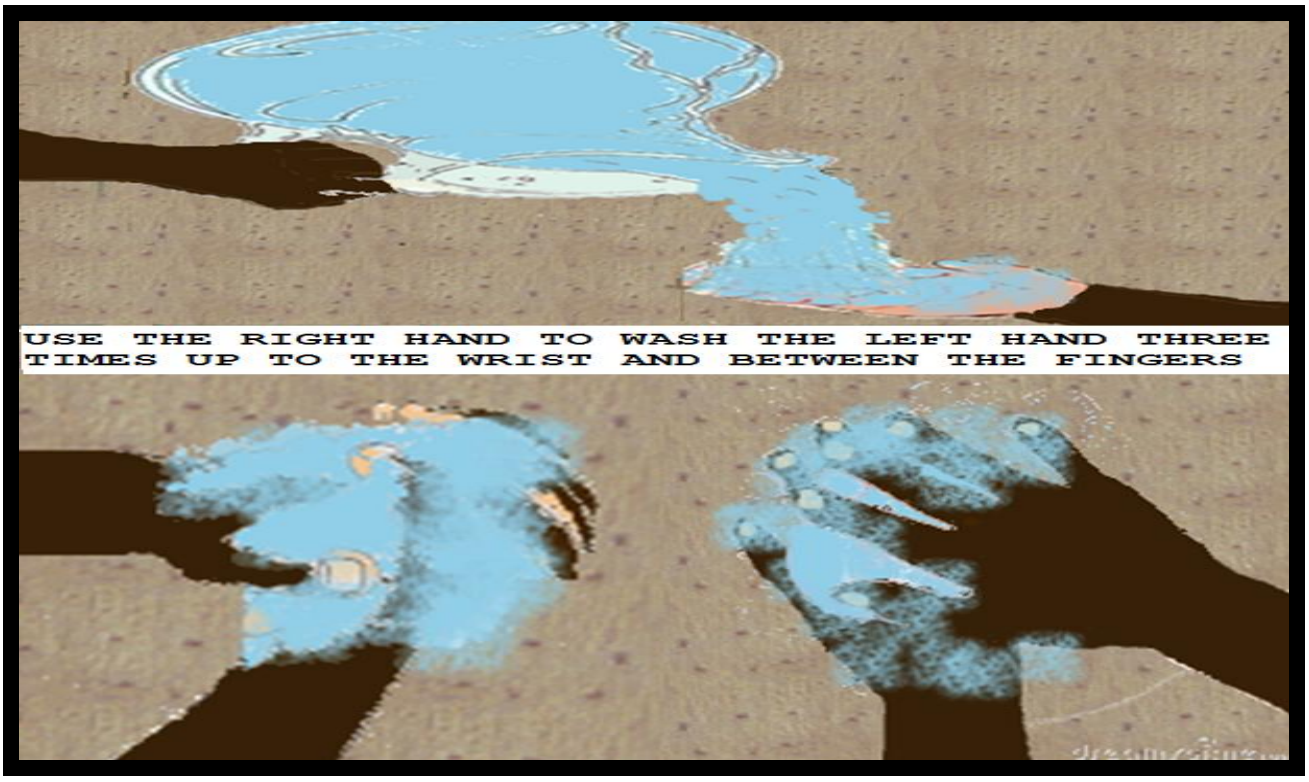
Additional proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**The Prophet (P.B.U.H.) did a ghusl for janaba. He cleaned his private parts with his hand, then rubbed it on the wall and then washed it....**"

STEP 6: PERFORM WUDU AFTER THE HANDS AND PRIVATE PARTS HAVE BEEN WASHED (REWASH THE HANDS AFTER THE LEFT HAND HAS THOROUGHLY CLEANED THE FRONT AND REAR OF THE PRIVATE PARTS).

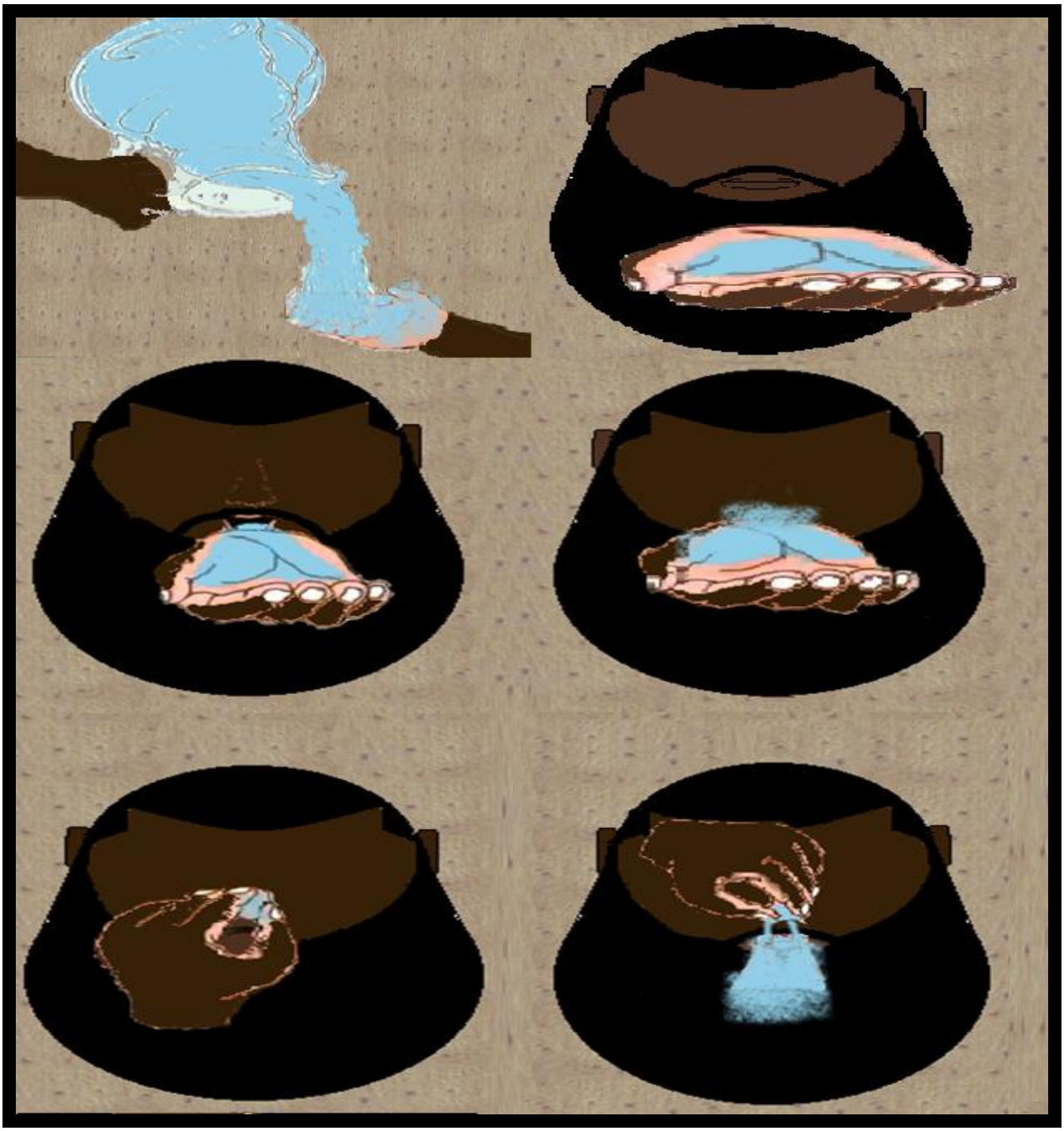
The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**The Prophet (P.B.U.H.) did a ghusl for janaba. He cleaned his private parts with his hand, then rubbed it on the wall and then washed it. Then he did wudu as he did for the prayer....**"

WASH BOTH HANDS THREE TIMES UP TO THE WRIST BEGINNING WITH THE RIGHT HAND.

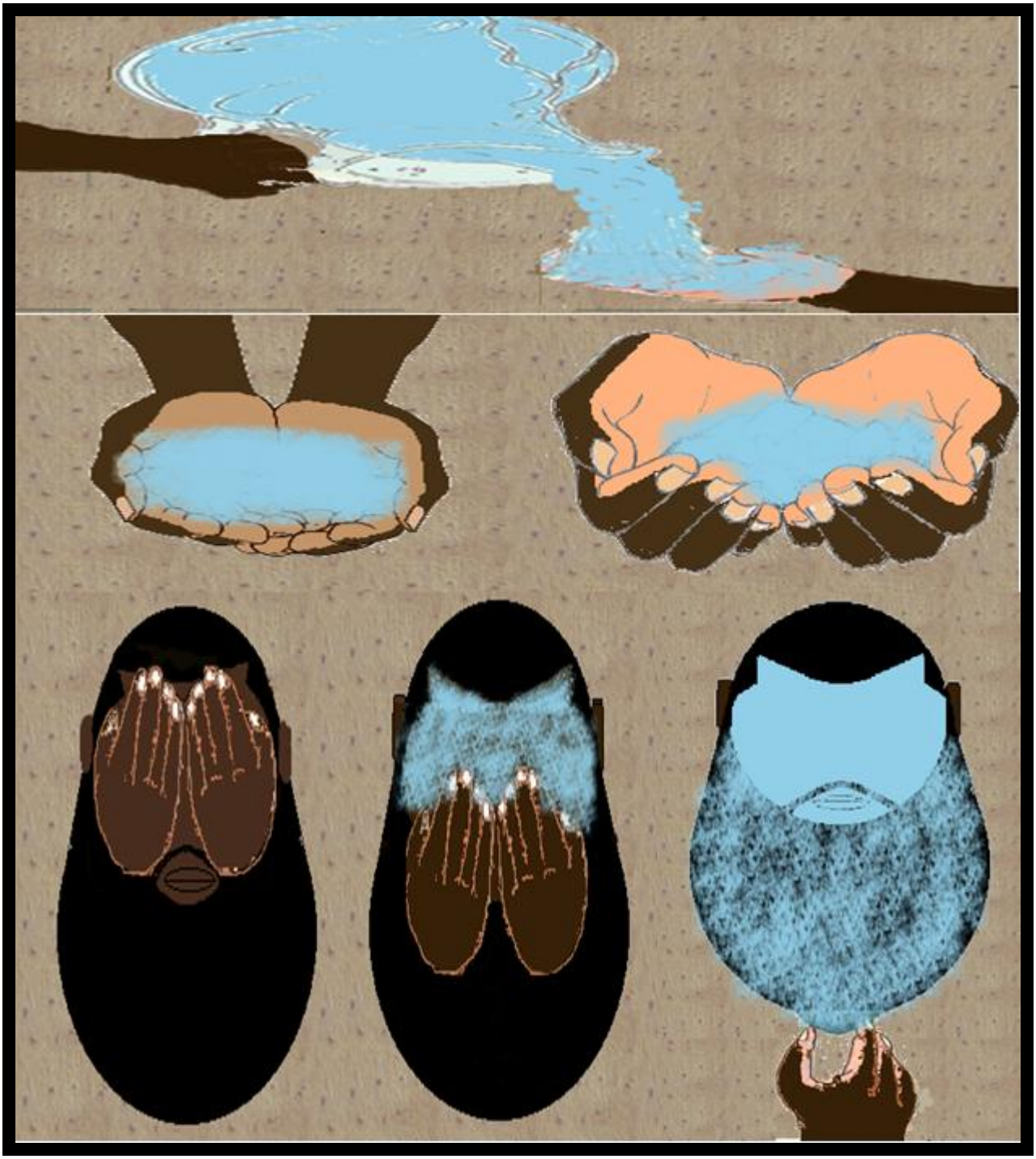




POUR WATER INTO RIGHT HAND AND SUCK WATER INTO THE MOUTH AND SNIFF IT INTO THE NOSE USING THE SAME HANDFUL OF WATER. THEN SPIT WATER OUT OF MOUTH AND PINCH NOSTRILS WITH THE LEFT THUMB AND INDEX FINGER IN ORDER TO BLOW THE WATER OUT OF THE NOSE.

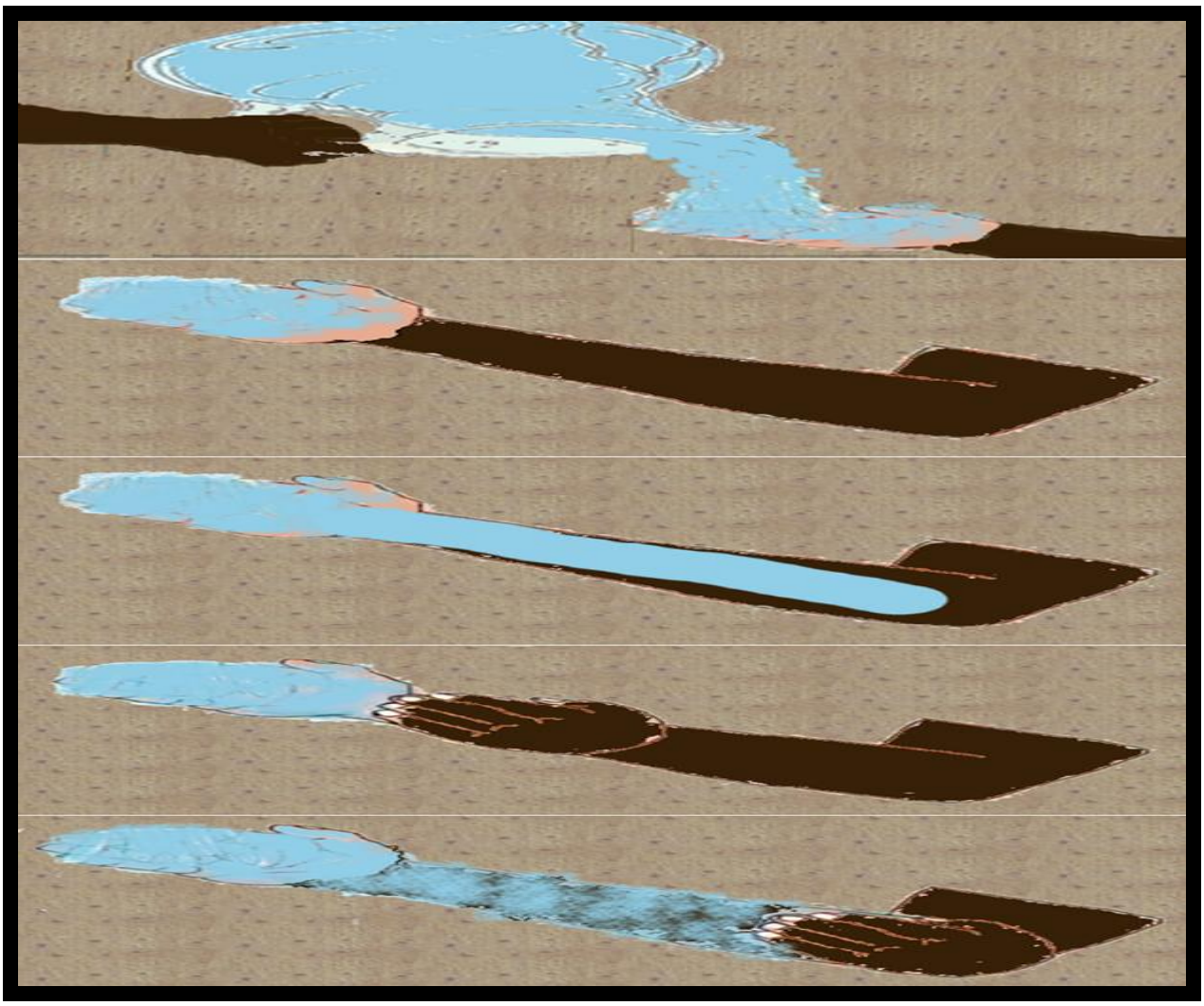


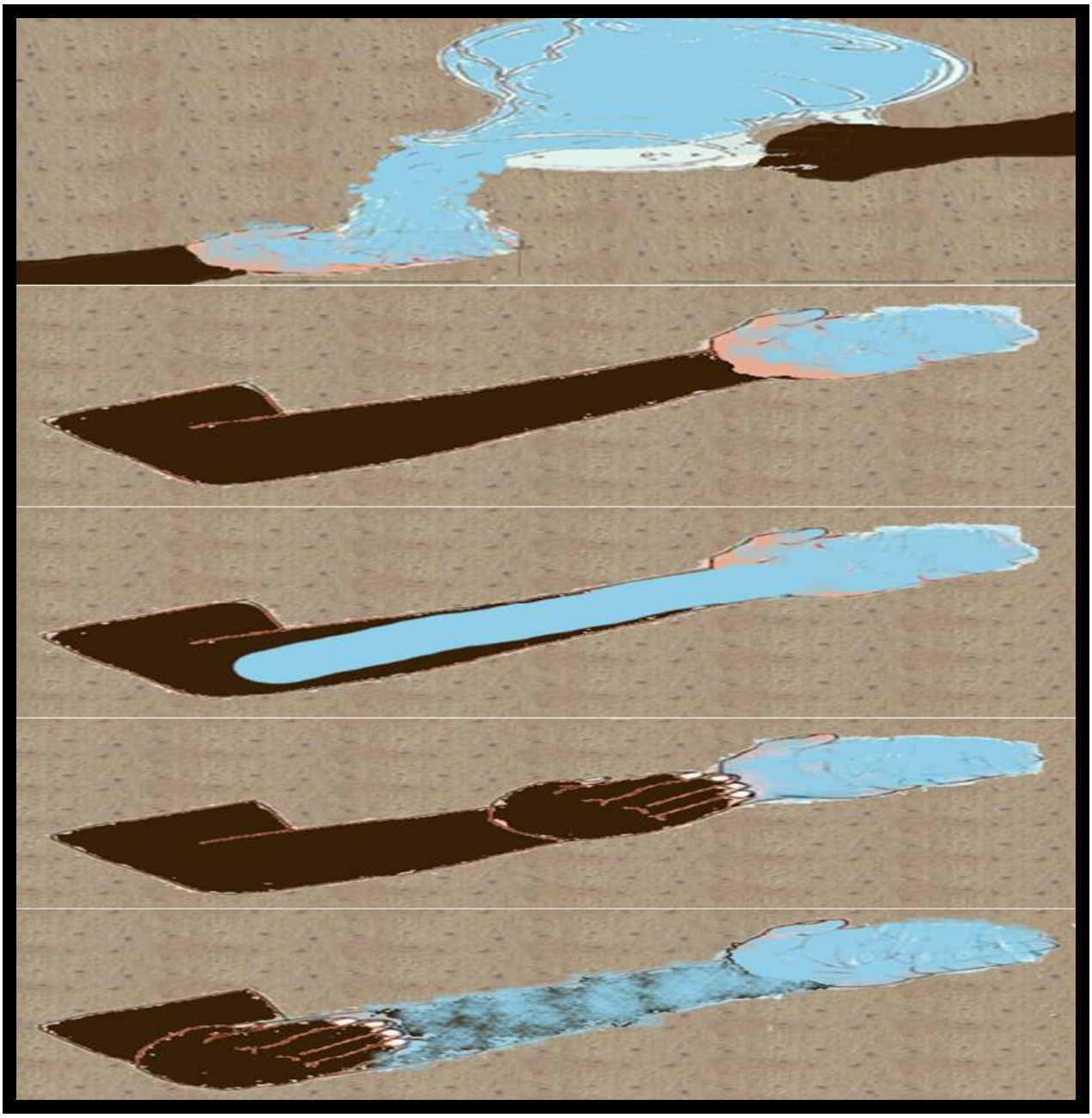
POUR WATER INTO RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER AND WASH THE ENTIRE FACE 3 TIMES, INCLUDING RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD.



- **RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD!**

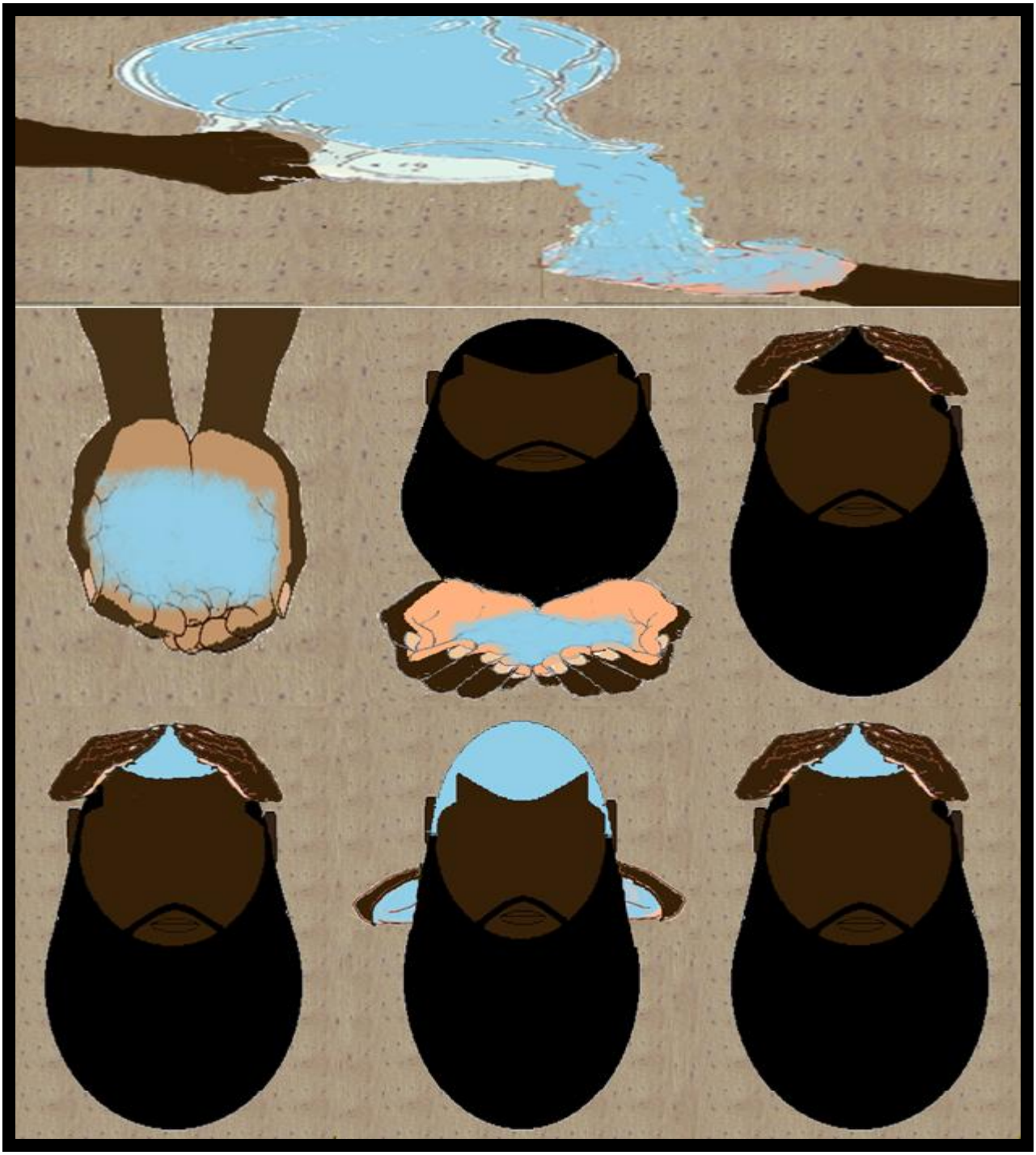
POUR WATER INTO THE RIGHT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE LEFT HAND AND WASH THE RIGHT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW. THEN POUR WATER INTO THE LEFT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE RIGHT HAND AND WASH THE LEFT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW.





WET BOTH HANDS AND JOIN THEM TOGETHER. THEN PASS THEM OVER THE HEAD, BEGINNING AT THE FOREHEAD (FRONT OF THE HAIRLINE) AND ENDING AT THE NAPE OF THE NECK (BASE OF THE HAIRLINE), AND FROM THERE BACK TO THE FOREHEAD WHERE THE PROCESS BEGAN. THEN WIPE THE EARLOBES/INNER EAR WITH THE INDEX FINGERS CLEANING THE INSIDE OF THE

EARS WHILE SIMULTANEOUSLY USEING THE THUMBS TO CLEAN THE EXTERNAL SECTION OF THE EARS BY STARTING AT THE BACK OF THE EARLOBES, DRAGGING THE TIP OF THE THUMBS FORWARD.



The evidence for how one should perform each phase of the wudu (ablution) process during ghusl can be obtained from the following ahadith:

WASH BOTH HANDS THREE TIMES UP TO THE WRIST BEGINNING WITH THE RIGHT HAND.

The proof for this practice is the hadith of Bukhari wherein Maymuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.) and he poured water with his right hand on his left and washed them...**" What is more, another hadith in the collection of Bukhari that was narrated by Maymuna reports: "**I placed water for the bath of Allah's Apostle (P.B.U.H.) and he poured water over his hands and washed them twice or thrice...**?" Therefore, one is permitted to either wash the hands once, twice, or three times.

POUR WATER INTO RIGHT HAND AND SUCK WATER INTO THE MOUTH AND SNIFF IT INTO THE NOSE USING THE SAME HANDFUL OF WATER. THEN SPIT WATER OUT OF MOUTH AND PINCH NOSTRILS WITH THE LEFT THUMB AND INDEX FINGER IN ORDER TO BLOW THE WATER OUT OF THE NOSE.

The proof for this practice is the hadith of Bukhari wherein Maymuna narrated: "...**I placed water for the bath of Allah's Apostle (P.B.U.H.)... He rinsed his mouth and washed his nose by putting water in it and blowing it out**." Moreover,

another hadith collected by Bukhari wherein Abd Allah b. Zayd, while describing the Prophet's (P.B.U.H.) wudu, related: "**... the Messenger of Allah (P.B.U.H.) would rinse his mouth and nose with a single handful of water, and he would do so thrice**." Lastly, a hadith in the collection of Sunan al-Darimi, narrated by Abd Khair, adds further detail regarding cleaning the mouth and nose, wherein he related: "**We were sitting looking towards Ali, as he made Wudu, and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand. He did that three times, then said, 'whoever would like to see the way of purification of the Messenger of Allah (P.B.U.H.), then this is his purification.'**"

POUR WATER INTO RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER AND WASH THE ENTIRE FACE 3 TIMES, INCLUDING RUNNING THE FINGERS OF THE RIGHT HAND THROUGH THE BEARD.

The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.)... washed his face...**." What is more, the evidence supporting the number of times the Messenger of Allah (P.B.U.H.) washed his face is the hadith of Bukhari, wherein Humran ibn Abaan narrated that Uthman called for water

to make wudu and so mentioned the way in which the Messenger of Allah (P.B.U.H.) made wudu. Humran reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) washed his face three times**." Lastly, the proof for the practice of running the fingers through the beard during ablution is the hadith of Abu Dawud, wherein Anas narrated: "**The Messenger of Allah (P.B.U.H.), when he made wudu, used to take a handful of water and enter it below his chin and rubbed it through his beard and said, 'This is what my Lord, the Great and Exalted, has ordered me to do.'**"

POUR WATER INTO THE RIGHT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE LEFT HAND AND WASH THE RIGHT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW. THEN POUR WATER INTO THE LEFT HAND AND RAISE THE HAND WITH THE PALM FACING UPWARD SO THAT THE WATER RUNS DOWN THE LENGTH OF THE FOREARM. THEN USE THE RIGHT HAND AND WASH THE LEFT FOREARM 3 TIMES, FROM THE WRISTS UP TO THE ELBOW.

The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts.** He **rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and**

blowing it out, washed his face and both forearms...." What is more, the proof for the practice of washing the arms up to the elbows three times is the hadith of Imam Muslim which reports: **Uthman called for water for wudu and mentioned the Prophet's (P.B.U.H.) way of making wudu; then he washed his right arm including the elbow three times, then the left in the same way**." Lastly, another hadith of Imam Muslim narrated by Nu'aim ibn Mijmar reports, "**I saw Abu Hurairah make wudu...then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm...**"

WET BOTH HANDS AND JOIN THEM TOGETHER. THEN PASS THEM OVER THE HEAD, BEGINNING AT THE FOREHEAD (FRONT OF THE HAIRLINE) AND ENDING AT THE NAPE OF THE NECK (BASE OF THE HAIRLINE), AND FROM THERE BACK TO THE FOREHEAD WHERE THE PROCESS BEGAN. THEN WIPE THE EARLOBES/INNER EAR WITH THE INDEX FINGERS CLEANING THE INSIDE OF THE EARS WHILE SIMULTANEOUSLY USEING THE THUMBS TO CLEAN THE EXTERNAL SECTION OF THE EARS BY STARTING AT THE BACK OF THE EARLOBES, DRAGGING THE TIP OF THE THUMBS FORWARD.

The proof for the practice of wiping the head by pouring three double-handfuls of water is the hadith of Bukhari that was narrated by Aisha wherein she said: "**Whenever any one of us was Junub, she poured water over her head thrice with both her hands**

and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand." Moreover, another hadith in the collection of Bukhari reports: "**The Prophet (P.B.U.H.) wiped his head with his two hands, moving them forwards and backwards - beginning with the front of the head and (wiping) with them up to his nape**..." Therefore, wiping the head with either one or two double-handfuls of water is also acceptable. Lastly, it is important to note that the two ears are considered a part of the head, and as such, they should be wiped with the same wet hands that passed over the head; i.e., adding additional water to the hands is not required to clean the ears. The proof for this practice is the hadith of Abu Dawud, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**The two ears are a part of the head.**" Therefore, they are to be wiped with the same wet hands immediately after wiping the hair (without applying additional water); which is evident from another hadith of Abu Dawud wherein Ar-Rabee bint Mu'awwidh reported: "**The Messenger of Allah (P.B.U.H.), Wiped his head; i.e., the ears in this instance, with water remaining in his hand**." The ears are being referred to when the word "head" is mentioned in this hadith; because, the statement "with water remaining in his hand" cannot apply to the initial wiping of the head which must be performed by initially wetting the hands. Furthermore, a third hadith by Abu Dawud, regarding the method

of performing wudu, maintains that Abdullah ibn Amr reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs**."

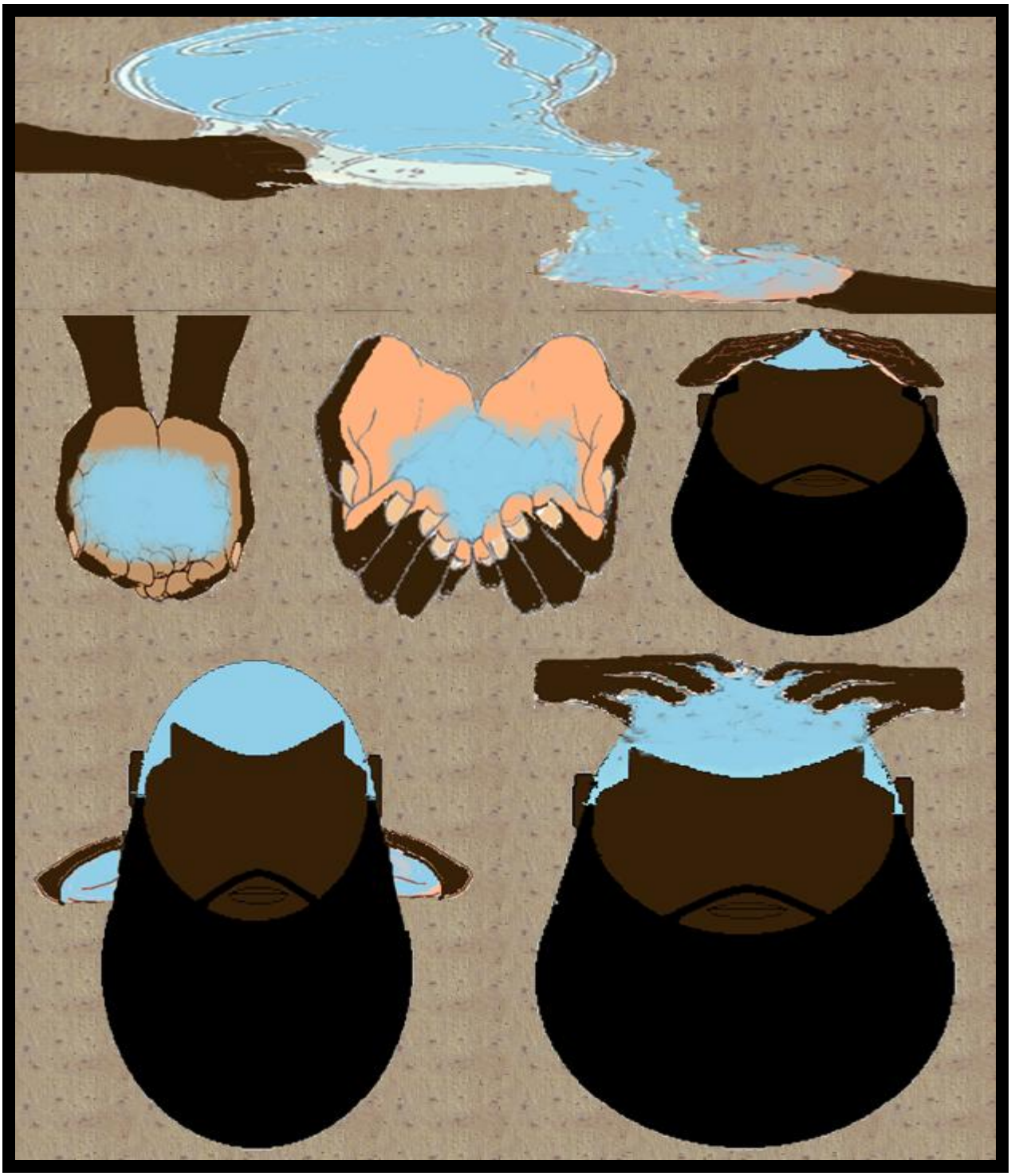
Important note: The wiping of both feet during the final step of wudu can either be performed at this time or delayed until the very end of the ghusl process; because, ahadith support both methods as being the sunnah of the prophet (P.B.U.H.). The evidence for wiping the feet during the wudu phase of the ghusl process is a hadith in the collection of Bukhari wherein Aisha reportedly said: "**When the Messenger of Allah (P.B.U.H.) did ghusl in the case of janabah, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. He would then perform wudu as for prayer. Next he would take water and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wetted, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body**." Thus according to this hadith, there is no mentioning of wiping the feet at the end of the process. However, another hadith by Bukhari clearly shows that the Prophet (P.B.U.H.) waited until the very end of the ghusl process to wipe his feet with water. This fact can be seen from

the hadith of Bukhari wherein Maimuna narrated: "**Allah's Apostle (P.B.U.H.) [while performing ghusl] performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janabah.**" Thus, immediately after wiping the head, instead of proceeding with wiping the feet, the individual performing ghusl can choose to delay the wiping of the feet with water and proceed with pouring three handfuls of water onto their head and scrubbing the scalp and hair with the fingers of both hands.

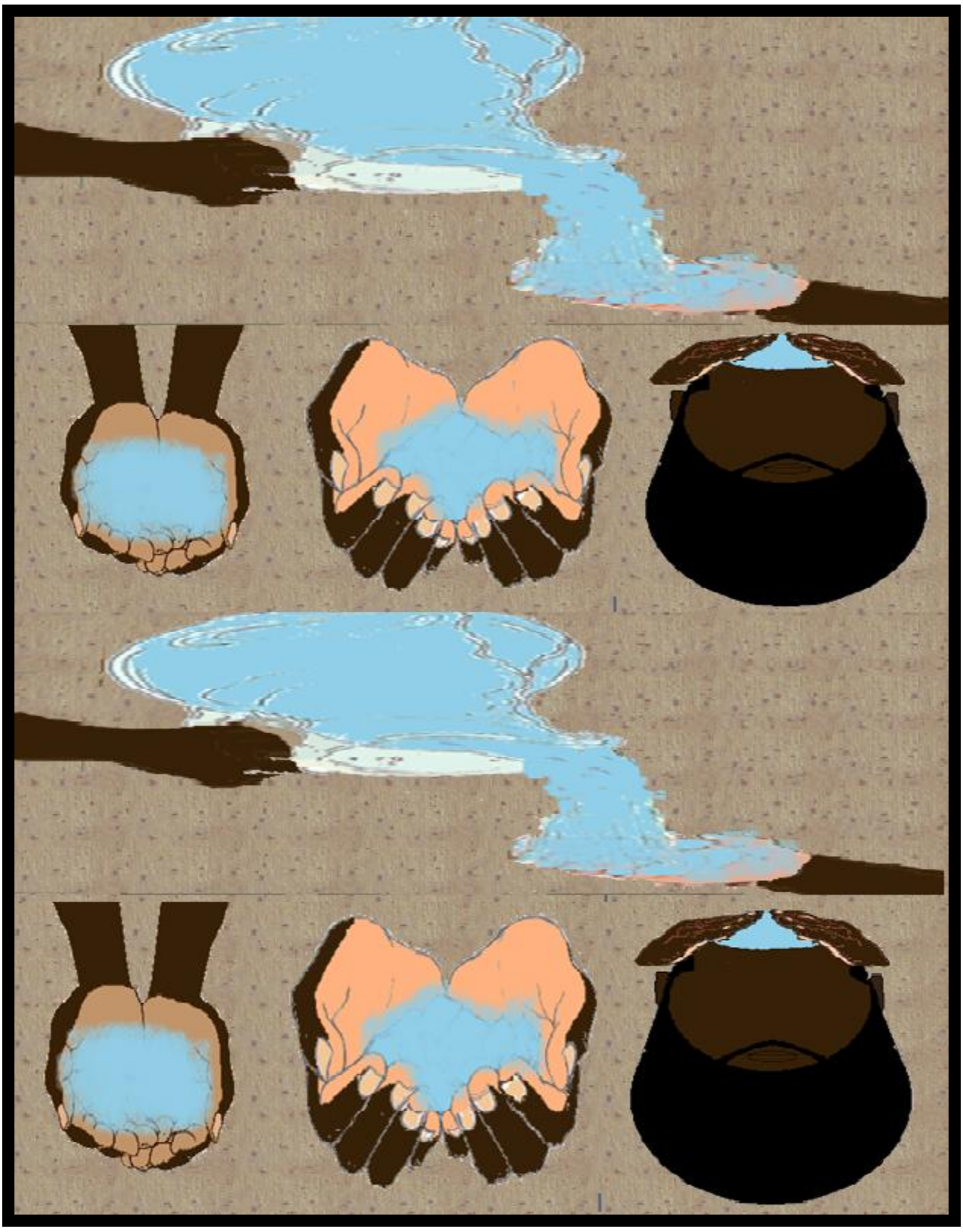
STEP 7: POUR WATER INTO THE RIGHT HAND. THEN JOIN BOTH HANDS TOGETHER IN ORDER TO WET THE HAIR AND SCALP OF THE HEAD. NEXT, PROCEED BY SCRUBBING THE HAIR AND SCALP WITH THE WET FINGERS UNTIL THE ROOTS OF THE HAIR AND SCALP BECOMES WET FROM THE WATER.

The proof for the practice scrubbing the scalp with the fingertips at the conclusion of the wudu phase of ghusl is a hadith in the collection of Bukhari in which Aisha narrated: "**Whenever the Prophet (P.B.U.H.) took a bath after Janaba he started by washing his hands and then performed ablution like**

that for the prayer. After that he would put his fingers in water and move the roots of his hair with them..."

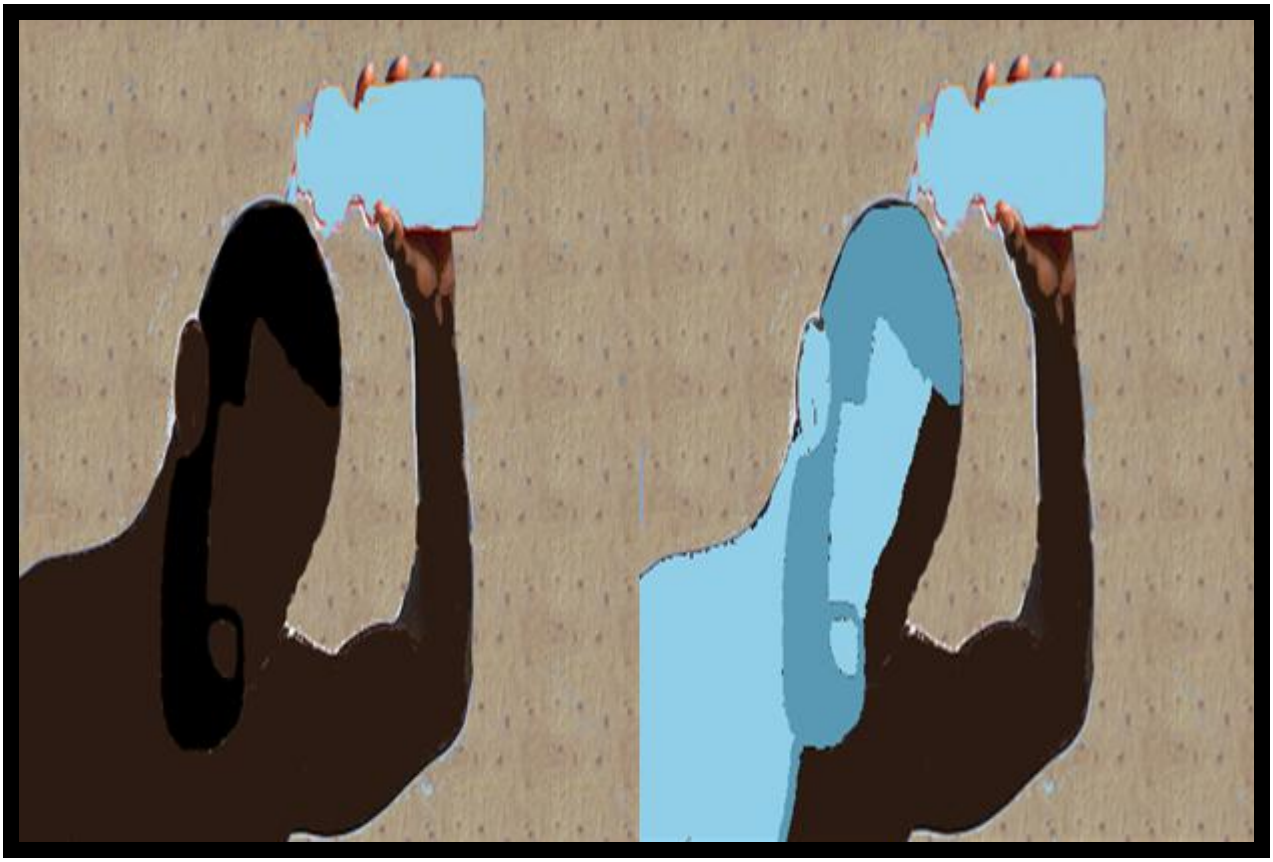


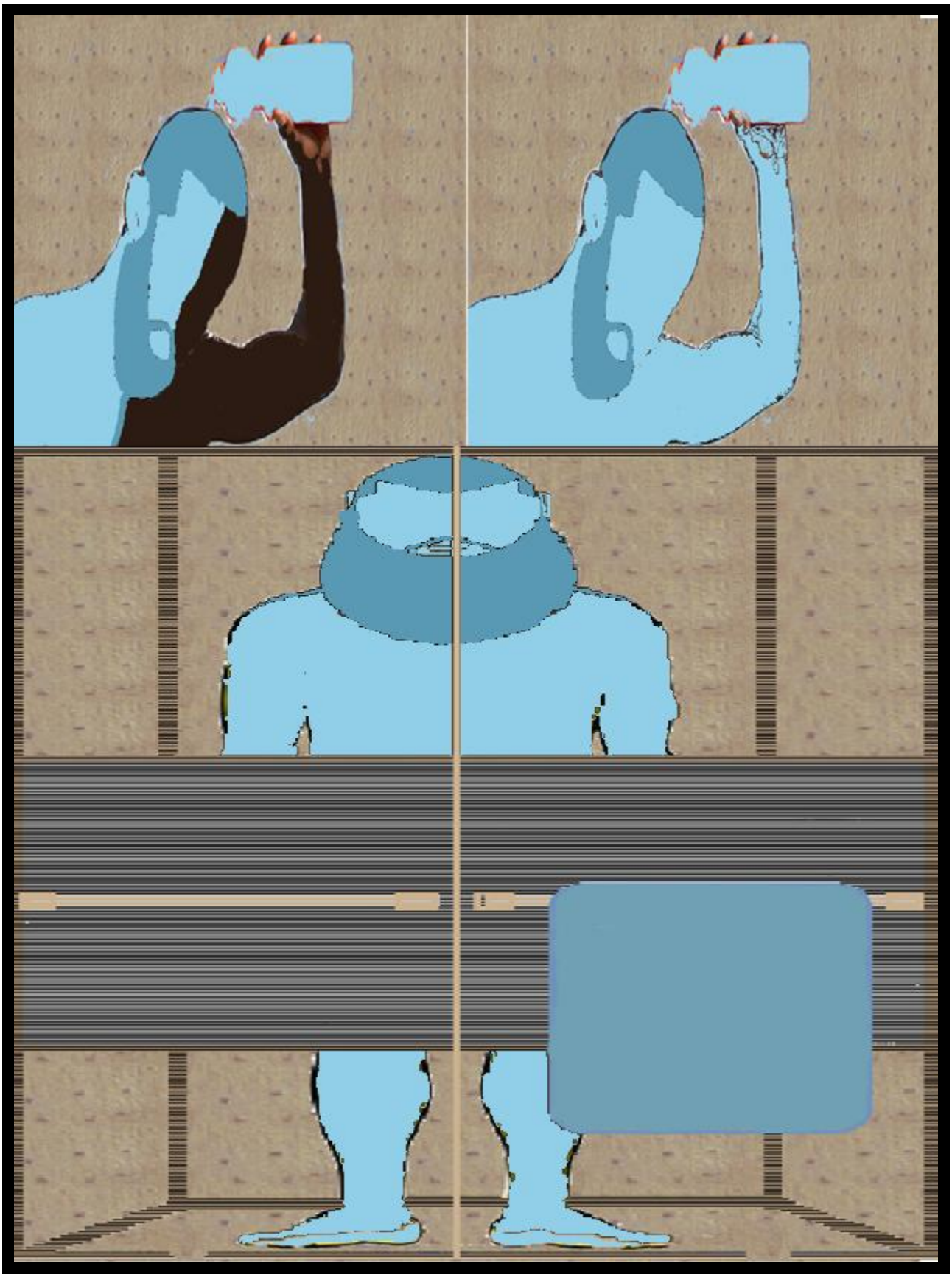
STEP 8: <u>POUR 3 HANDFULLS OF WATER OVER THE HEAD</u>.



The proof for this practice is the hadith of Bukhari, wherein Aisha reported: "**When the Prophet (P.B.U.H.) used to take a bath while Junub, he would start by washing both hands, then with his right hand he would pour water into his (cupped) left hand and wash his private parts, then he would perform Wudu, like the Wudu of Salat, then he would take water and run his fingers through the roots of his hair until the water had reached the scalp, he would then scoop water up with both hands and pour it over his head three times**..."

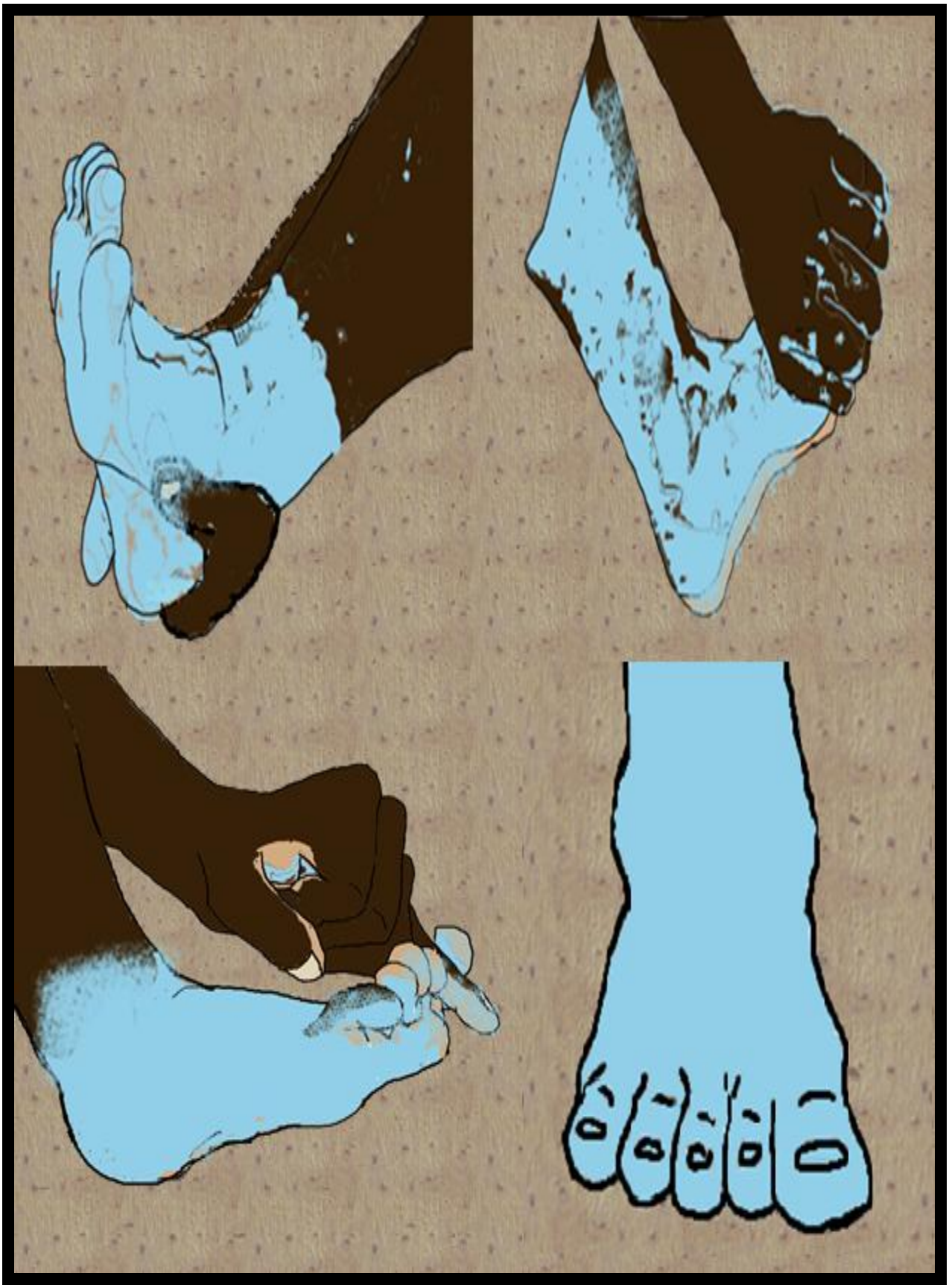
STEP 9: POUR WATER OVER THE HEAD AND THE ENTIRE BODY BEGINNING WITH THE RIGHT SIDE.

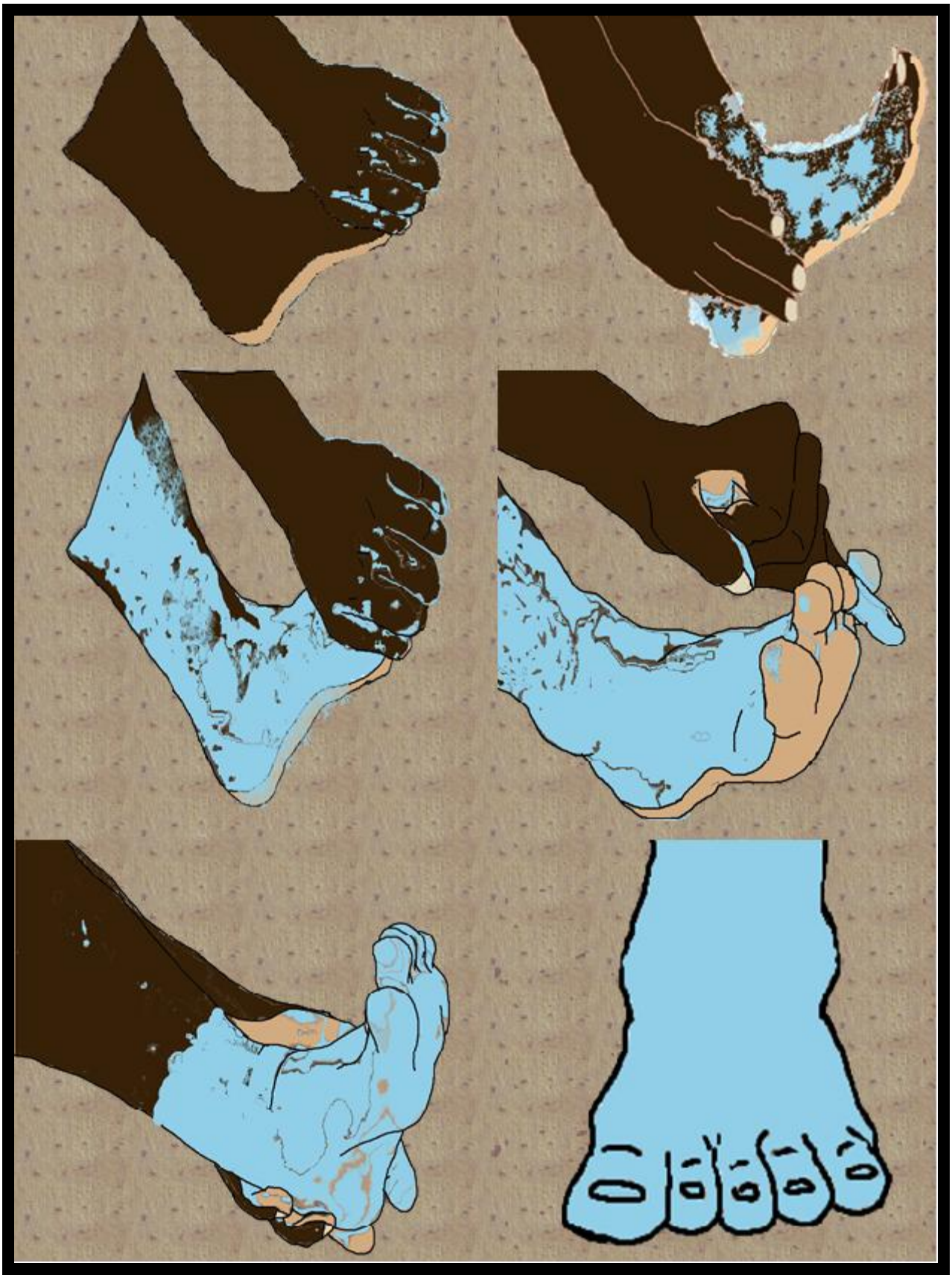




The proof for this practice is the hadith of Bukhari, wherein Maimuna narrated: "**I placed water for the bath of Allah's Apostle and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body...**" Also, the evidence for beginning with the right side of the body first is the hadith collected by Bukhari wherein Ayesha related: "**The Messenger of Allah (P.B.U.H.) used to like to start with the right side when putting on his sandals, combing his hair, engaging in his ritual purifications, and in all of his activities**."

STEP 10: WASH THE FEET (INCLUDING BETWEEN THE TOES) UP TO THE ANKLES, BEGINNING WITH THE RIGHT





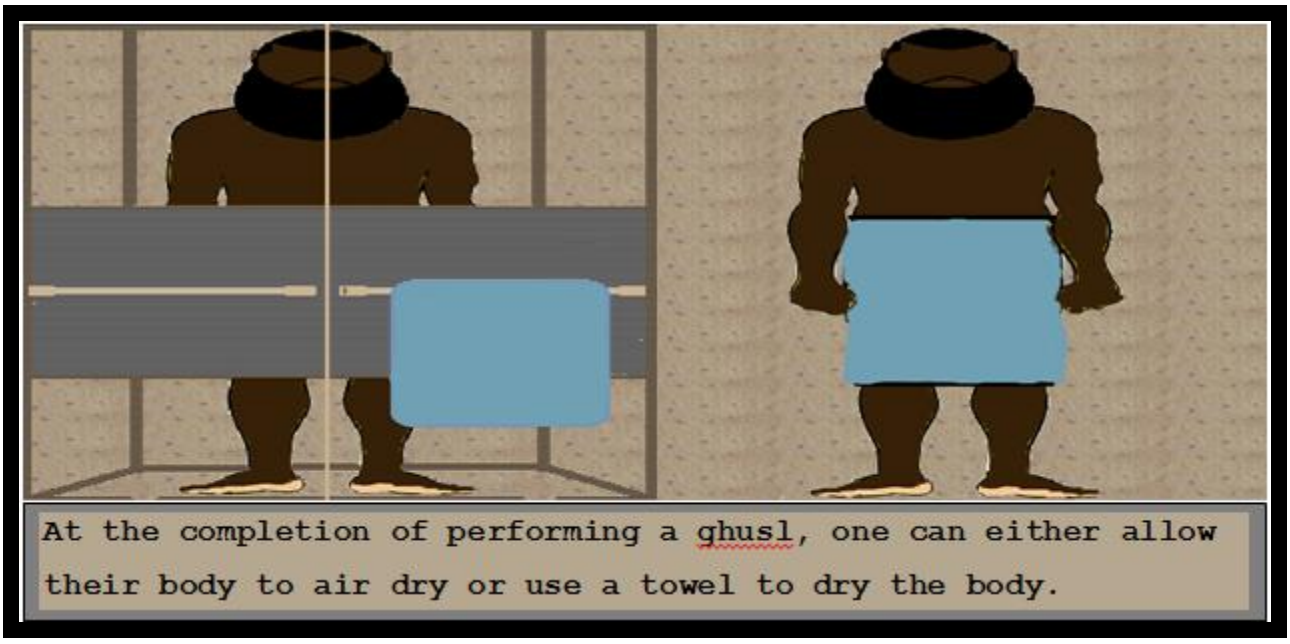
The proof for this practice is a hadith collected by Bukhari wherein Maimuna narrated: "**I placed water for the bath of the Prophet (P.B.U.H.). He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet**." What is more, another hadith collected by Bukhari reports that Maymuna bint al-Harith reportedly said, "**I put down water for the Prophet (P.B.U.H.) to perform ghusl and screened him. He poured water onto his hands and washed them. Then he poured water onto his left hand with his right hand and washed his private parts. Then he struck his hand on the earth and wiped it and then washed it. Then he rinsed out his mouth and cleaned his nose by sniffing up and blowing out and washed his face and arms. Then he poured water over his head and poured it over his body. Then he moved to one side and washed his feet. He left shaking the water from his hands**."

The evidence for beginning with the right foot and washing between the toes is the hadith of Imam Muslim, wherein Humran, the freed slave of Uthman reportedly said: "**Uthman b. Affan called for ablution water and this is how he performed the**

ablution. He ... washed his right foot up to the ankle three times, then washed his left foot like that, and then said: 'I saw the Messenger of Allah (P.B.U.H.) perform ablution like this ablution of mine...'" In addition, a hadith collected by Tirmidhi reports: **"Ibn Abbas reportedly said that when the Messenger of Allah performed ablution, he would run his fingers through his fingers and toes..."**

THE COMPLETION OF GHUSL

After one has completed their ghusl, they are permitted to apply soap, shampoo, or any other cleaning agent to their body and hair. One can also use a towel because they are now basically taking a traditional shower. However, to reiterate, nothing is required to perform ghusl except one sa'a of water.



TAKFEEN (WRAPPING THE BODY IN THE KAFAN)

The shroud (kafan) is obligatory for a deceased Muslim and it should be started just after the body has been washed. The evidence for this practice is the command of the Messenger of Allah (P.B.U.H), wherein he instructed the Muslims to **"shroud the body immediately after it is washed and dried."** The shroud or its cost should be taken from the wealth left in the deceased's estate. The shroud should be large enough to cover the entire body of the deceased Muslim. The evidence for this fact is the hadith of Bukhari wherein **"Mus'ab bin Umair, one of the martyrs in the battle of Uhud, was enshrouded in a single garment that was short in length, so the Messenger of Allah (P.B.U.H) ordered his Companions to cover his head and upper body with the garment and to cover his legs with lemon grass."** In the event that a shroud is not adequate, those responsible for preparing the body should supply a proper shroud as a charitable gift. Moreover, in instances where the number of dead is great or the cloth used for shrouding is insufficient for all the bodies, more than one body may be wrapped together in the same shroud. However, to reiterate, the clothing of one killed on the battlefield is not to be removed, nor is their body to be

washed. This fact is based on the hadith of Bukhari, narrated by Jabir bin 'Abdullah who said: **"Allah's Apostle used to shroud two martyrs of Uhud in one sheet and then say, 'Which of them knew Quran more?' When one of the two was pointed out, he would put him first in the grave. Then he said, 'I will be a witness for them on the Day of Resurrection.' He ordered them to be buried with their blood (on their bodies). There was neither a funeral prayer offered for them nor were they washed. Jabir added, when my father was martyred, I started weeping and uncovering his face. The companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, '(O Jabir.) do not weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."**

It is also important to note that the body of a Muslim male or female who dies in a situation wherein there is no spouse and only members of the opposite sex available to prepare their body; tayammum should be performed for them versus being given a Ghusl. The proof for this ruling is the narration of Abu Dawud in AI-Marasil, wherein the Messenger of Allah (P.B.U.H) reportedly said: **"If a woman who lives among men dies and there is no other woman with them, and when a man dies among women and there is no other man among them, Tayammum is performed on them**

and then they are buried." Moreover, contrary to popular belief, it is not a requirement for the shroud of a male to consist of three pieces of cloth and the shroud of a female to consist of five. In fact, the number of sheets used to shroud the body of the deceased may be as few as one. However, the preferable number is generally considered to be three sheets. This fact is based on the example of the Messenger of Allah (P.B.U.H) who was shrouded in three sheets, as evident from the hadith of Abu Dawud wherein Aishah reported: "**The Messenger of Allah (P.B.U.H) was shrouded in three white cotton Yemeni sheets from Sahul (an area in Yemen). None of them was either a shirt or a turban. He was simply placed on (and wrapped in) them**."

Although it is a fact that the use of one or two sheets were suggested and approved by the Messenger of Allah (P.B.U.H), the decision to use three sheets cannot be considered more preferable than electing to use either one or two pieces. There is also no difference between a man and a woman with regard to the number of sheets to be used for shrouding. In fact, despite what is commonly practiced by a great deal of Muslims today; the Messenger of Allah (P.B.U.H) did not specify any particular number of sheets for women and men. There is however, a report from Umm Atiyyah in Fiqh-as-Sunnah, Volume 4: Al Kafan wherein: "**The Messenger of Allah (P.B.U.H) gave her a loincloth, a shirt,**

a scarf, and two pieces of cloth (to be used as a shroud for him)."

Enshrouding a deceased female in five sheets is actually the opinion of the four madhabs (Hanafi, Maliki, Shafa'i, and Hanbali). However, Shaykh Ibn Uthaymeen reportedly said in al-Sharh al-Mumti': "With regard to shrouding a woman in five pieces of cloth there is a marfoo' hadith (i.e., one which is attributed to the Messenger of Allah (P.B.U.H), but its isnad includes a narrator who is majhool (unknown), hence some of the scholars said that a woman may be shrouded as a man is shrouded, i.e., in three pieces of cloth that are wrapped over one another."

Ideally, the shroud should be clean, white, and perfumed with incense thrice, except in the case of the muhrim. The proof for this is the hadith of At-Tirmithi wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**Wear white clothes, since they are the best of your clothes, and shroud your dead with them**." Ahmad and Al-Hakim also report that the Messenger of Allah (P.B.U.H.) said: "**If you perfume a dead body, do it three times**." In view of this fact, musk should be applied between the shrouds used for the deceased. The evidence for this ruling is a hadith by Imam Muslim wherein Abu Sa'id Al-Khudri related that the Messenger of Allah (P.B.U.H.) said: "**The best perfume is**

musk." Fiqh-as-Sunnah, Volume 4: Al Kafan also quotes Ibn Abbas as saying: "**During the last hajj, a man, mounted on a horse, was close to Allah's Prophet (P.B.U.H.), and was trying to learn more from him, when he suddenly fell off his mount. The horse kicked him and killed him. When the Messenger of Allah (P.B.U.H.) was informed about him, he said: 'Wash him with water and lotus (leaves), then wrap him in his two sheets, and do not perfume his body nor cover his head, for Allah, the Exalted, will raise him on the Day of Resurrection with talbiyah (The prayer uttered during hajj by the pilgrims) on his lips'**;" thus, supporting the ruling not to perfume the body or shroud of a muhrim.

It further should be noted that shrouds made from silk are prohibited for men and extremely disliked for women. The proof for this belief is the hadith of Bukhari wherein Abu Bakr reportedly said: "**The living one is more worthy of new than the dead. The shroud is for the pus and matter that comes out of the deceased**." In view of this fact, it should be considered impractical to use expensive fabric to shroud the deceased when it will become tarnished by pus and the like when the body begins to decompose. Lastly, it is advisable that the sheets used for the shroud of a dead Muslim man should not exceed three in number and not be made from synthetic fabrics; rather, made

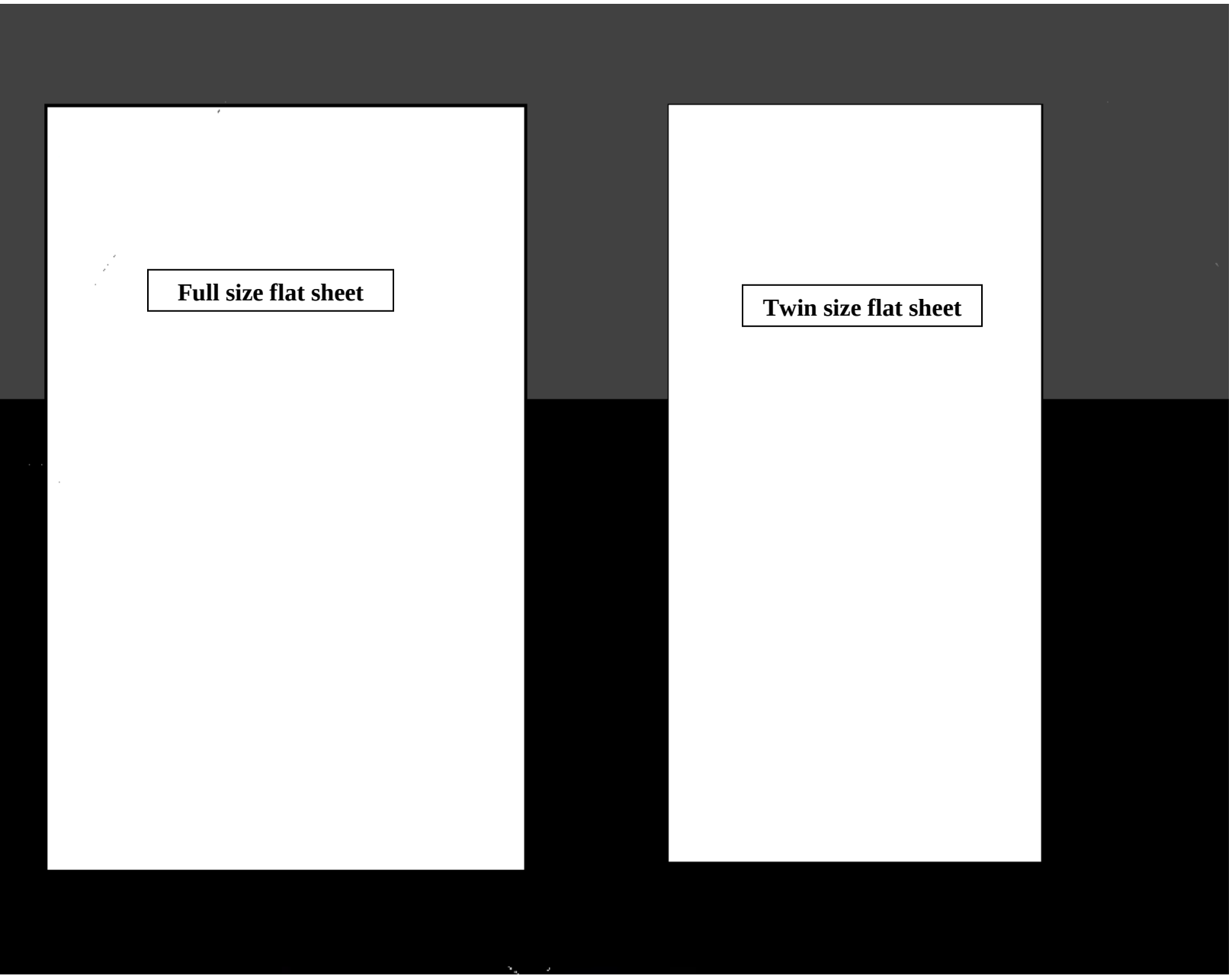
from natural fabrics such as cotton, so that the fabric in question decomposes quickly along with the body of the deceased. However, one is permitted to use as many as five sheets for a deceased female since she has a larger Awrah; and as such, every effort should be taken to prevent the contour of her body from being identifiable.

The Procedure For Takfeen

The Kafan of a male should consist of three clean white cotton flat bed sheets (Twin bed size) that are large enough to conceal the entire body of the deceased. Full size flat bed sheets can also be used for larger adults and a twin size flat bed sheet can be cut to a desired size if the deceased is a child. A Majmoo' Fataawa (13/127) by Shaykh Ibn Baaz pertaining to: **HOW SHOULD A MAN AND WOMAN BE SHROUDED** delared: "It is better for a man to be shrouded in three pieces of white cloth among which there is no chemise or turban. This is what is best. And a woman should be shrouded in five pieces: a waist-wrapper, a chemise, a head-cover and two wrappers. If the deceased is shrouded in one piece of cloth that covers everything, this is permissible, whether it is a man or a woman. The matter is broad in scope." Also, Fataawa al-Lajnah al-Daa'imah (3/363) declares: "A woman's shrouding starts with the waist-wrapper which covers

the Awrah and surrounding area, then a chemise covering the body, then covering the head and areas close to it, then she should be wrapped in the two wrappers."

FLAT SHEET SIZES

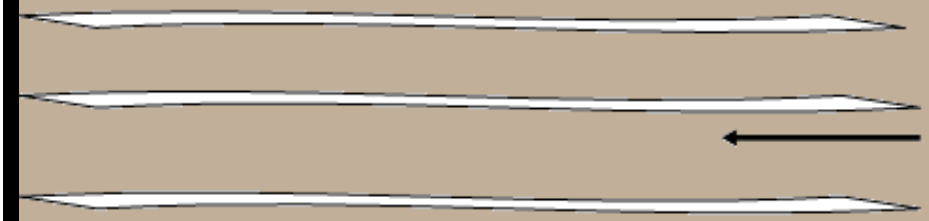


Materials for a male kafan:

STEP 1

The sheets should be spread out one on top of the other.

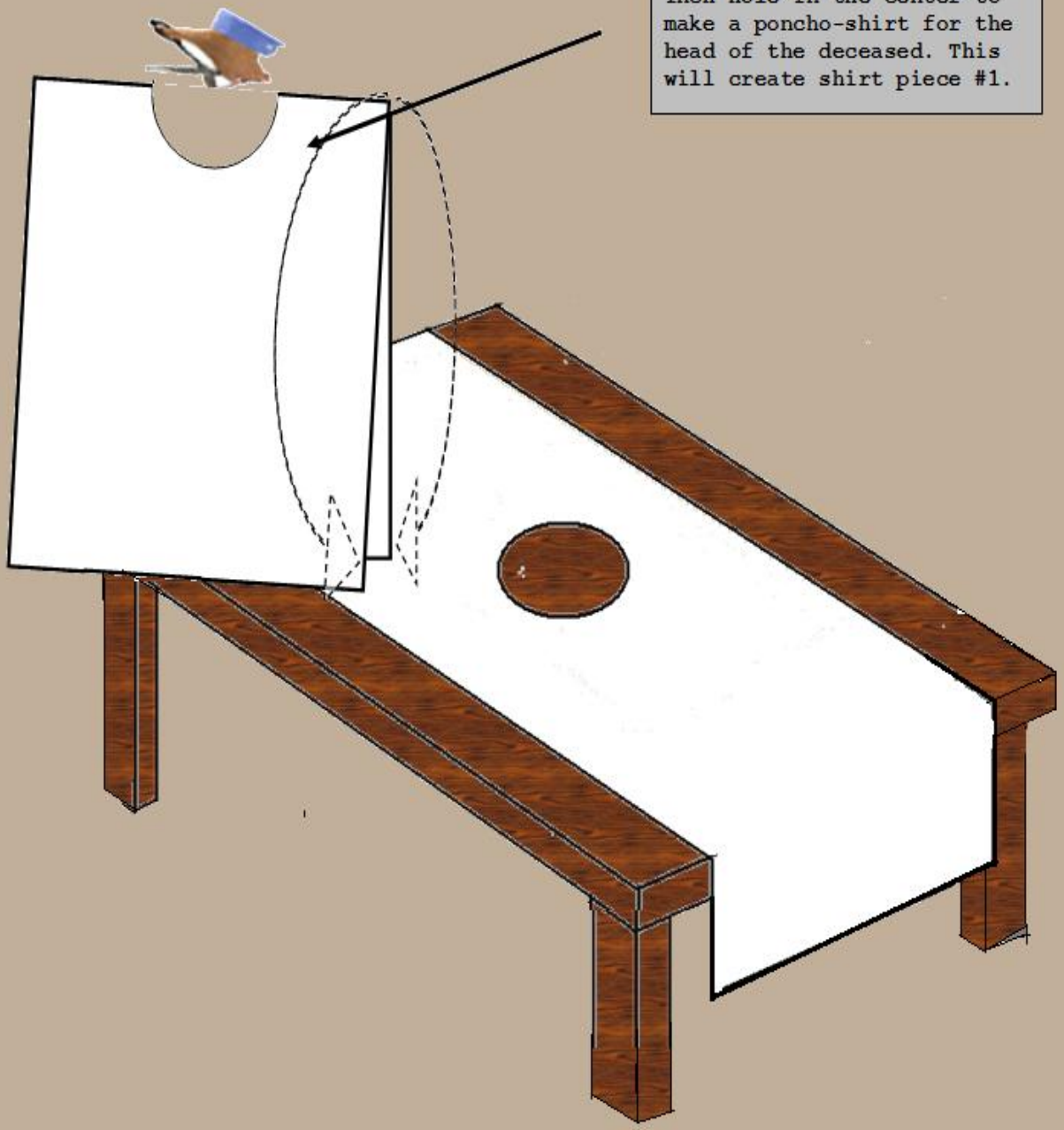
STEP 2

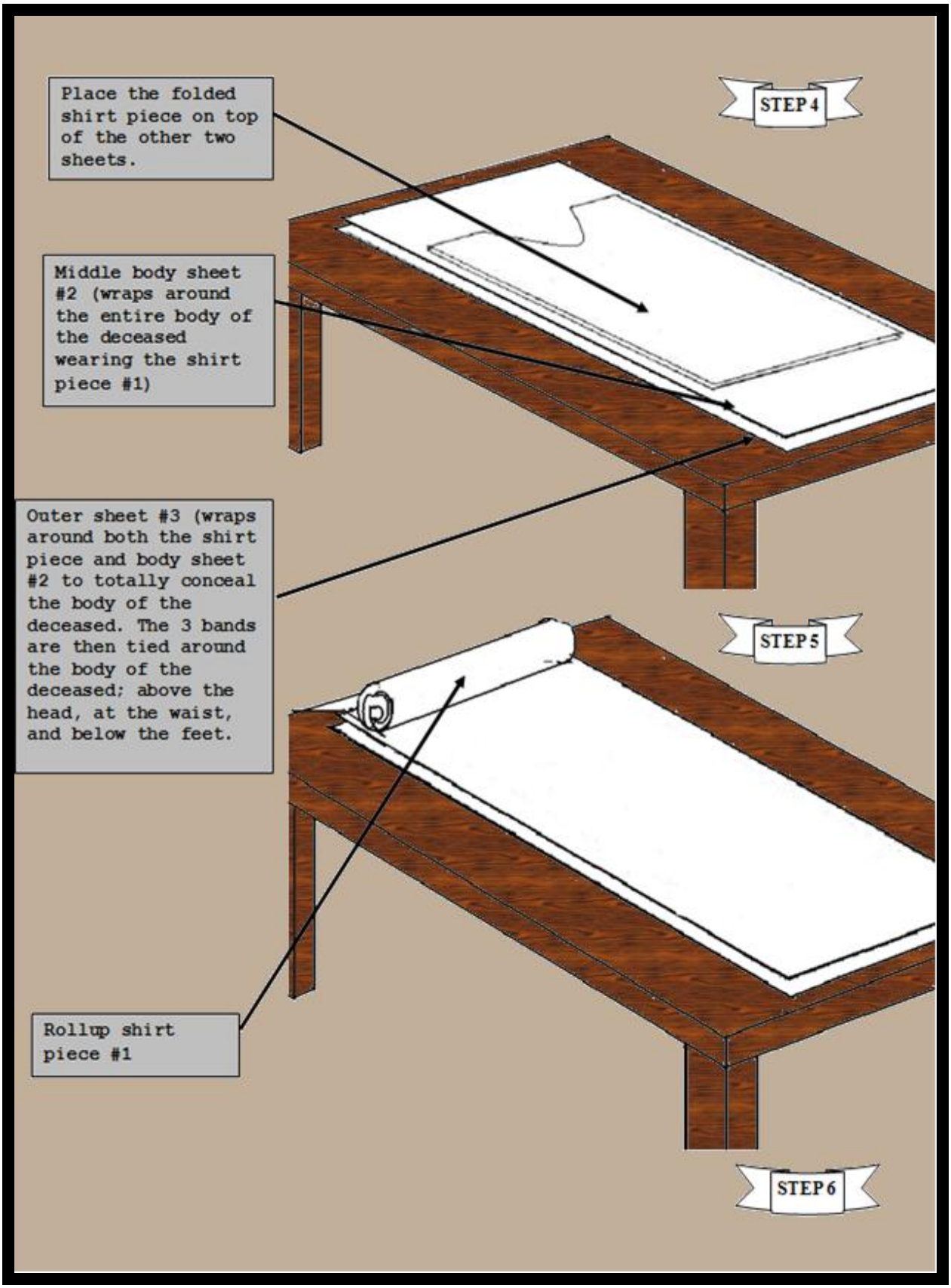


3 bands made by cutting a 2 inch section along the top or bottom edge from three of the sheets used to shroud the body of the deceased.

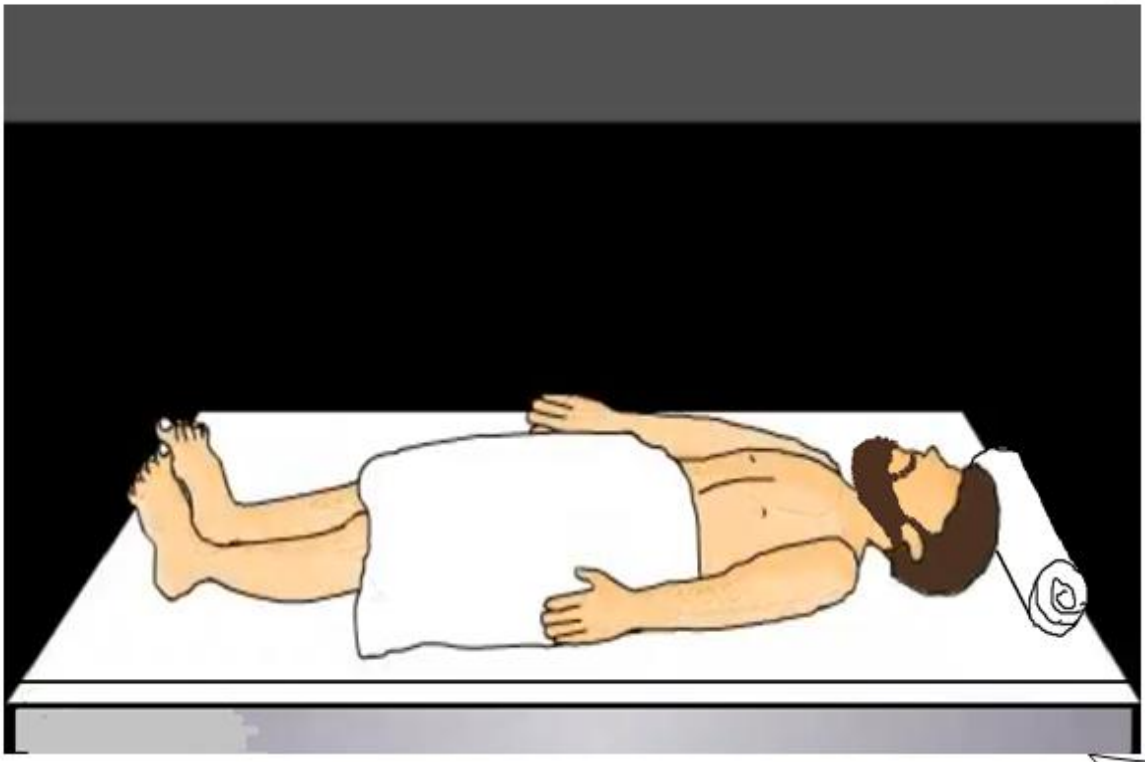
STEP 3

Fold top sheet in half (top to bottom) and cut a 12 inch hole in the center to make a poncho-shirt for the head of the deceased. This will create shirt piece #1.

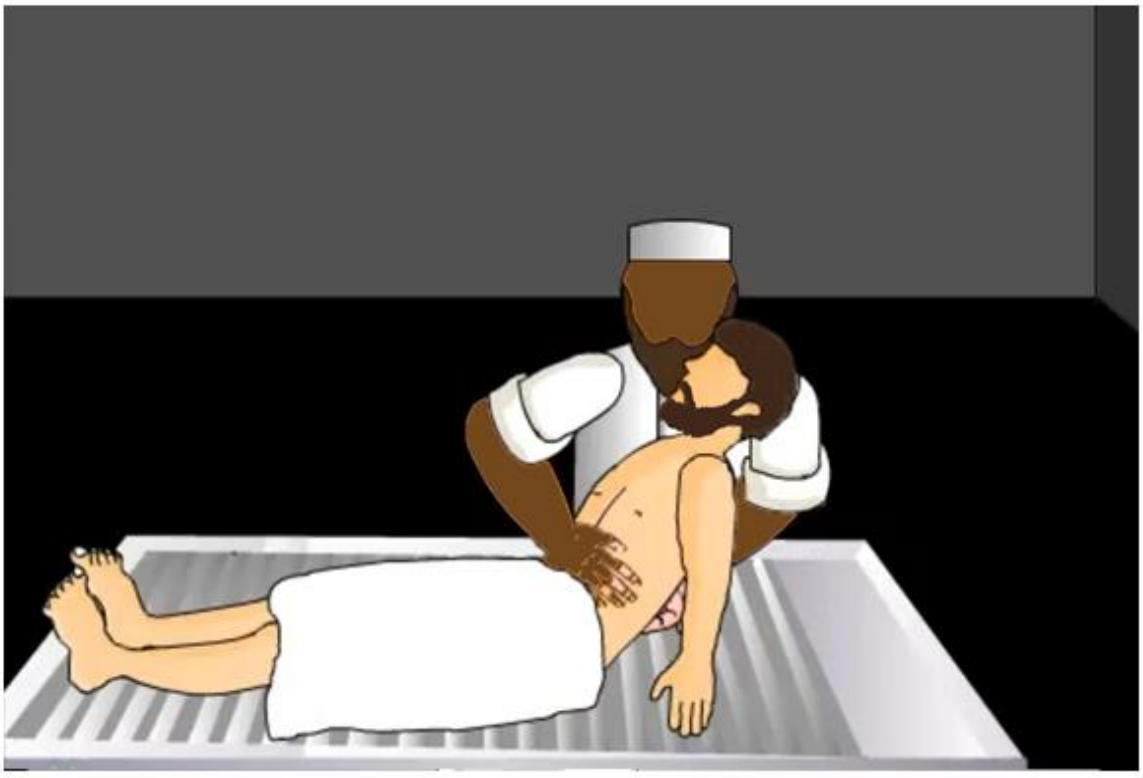



Place the folded shirt piece on top of the other two sheets.
STEP 4
Middle body sheet #2 (wraps around the entire body of the deceased wearing the shirt piece #1)
Outer sheet #3 (wraps around both the shirt piece and body sheet #2 to totally conceal the body of the deceased. The 3 bands are then tied around the body of the deceased; above the head, at the waist, and below the feet.
STEP 5
Rollup shirt piece #1
STEP 6

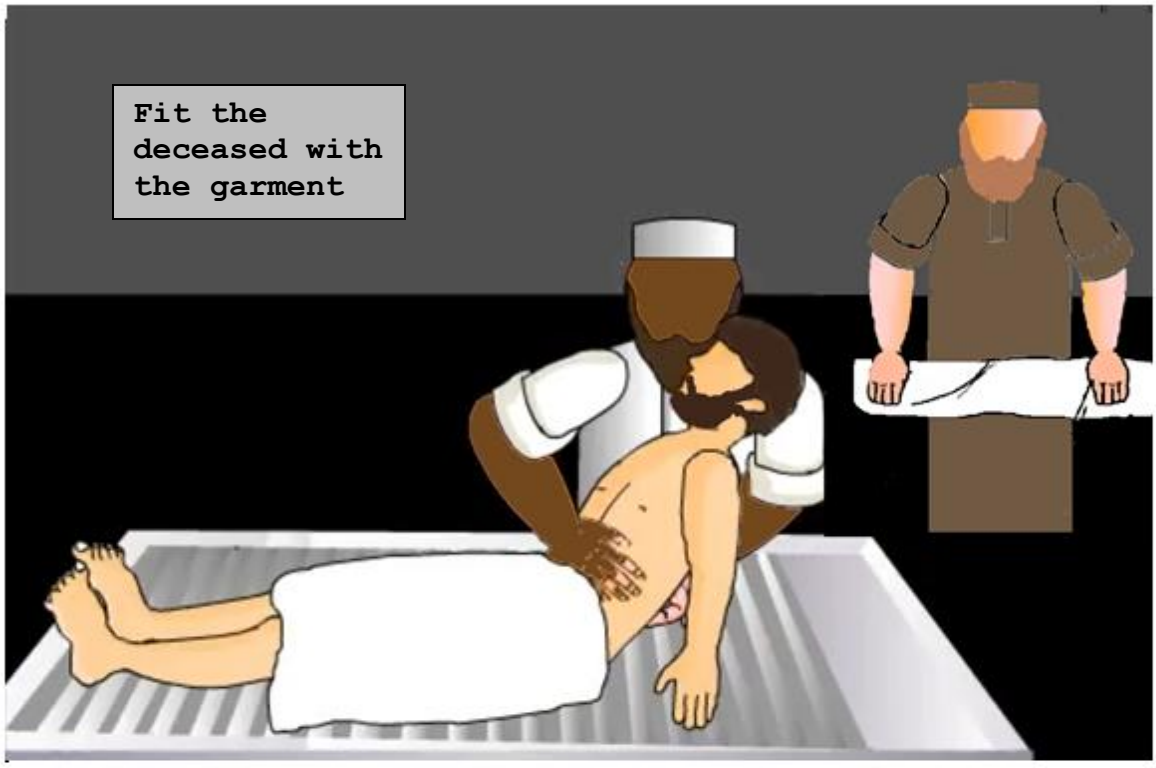
STEP 7

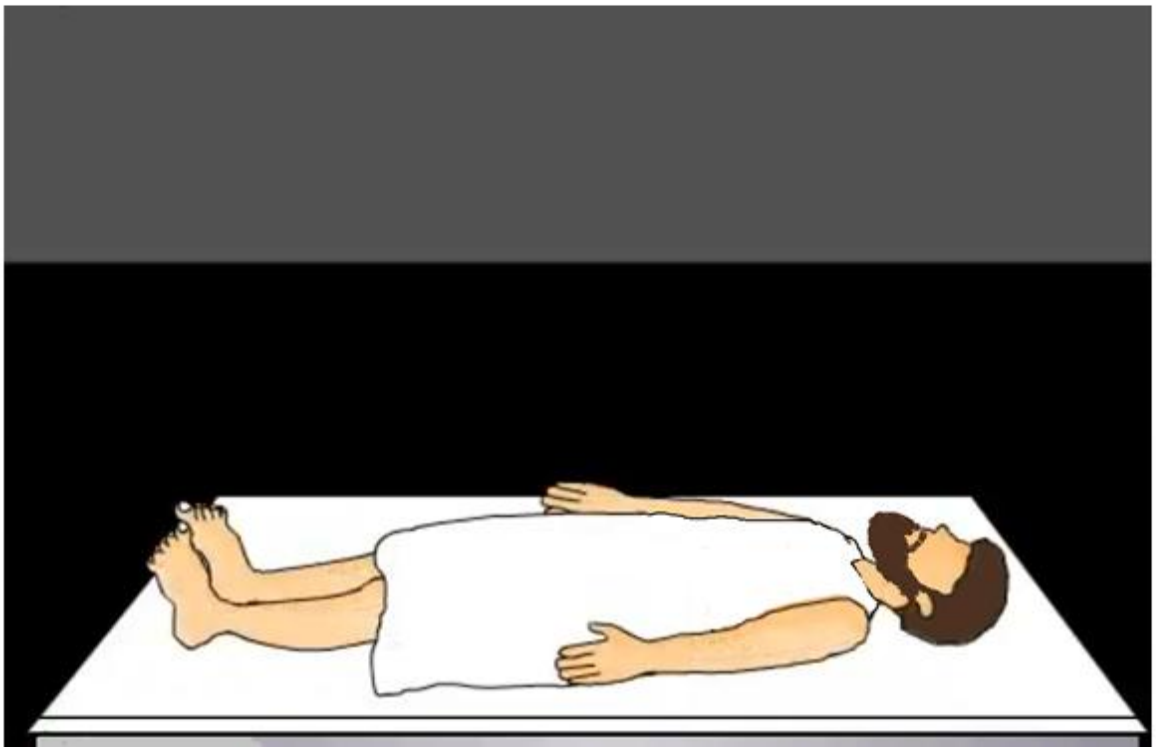


STEP 8

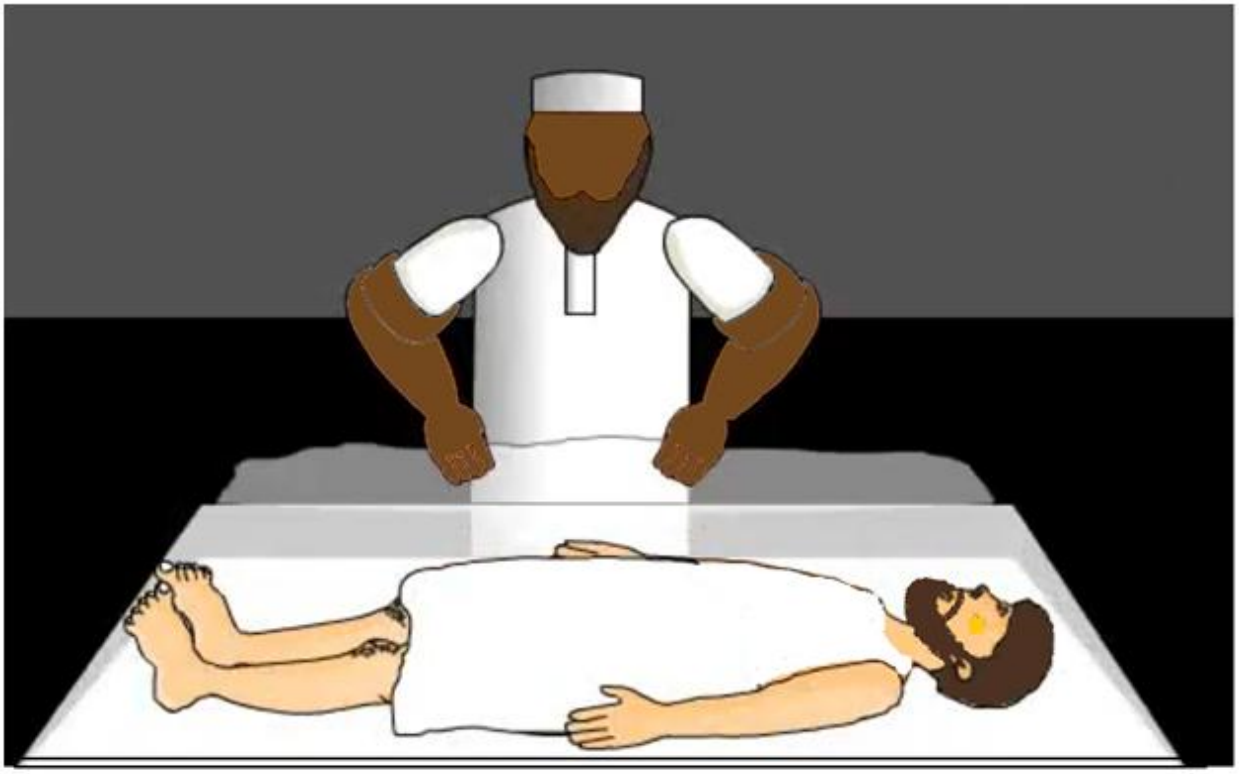


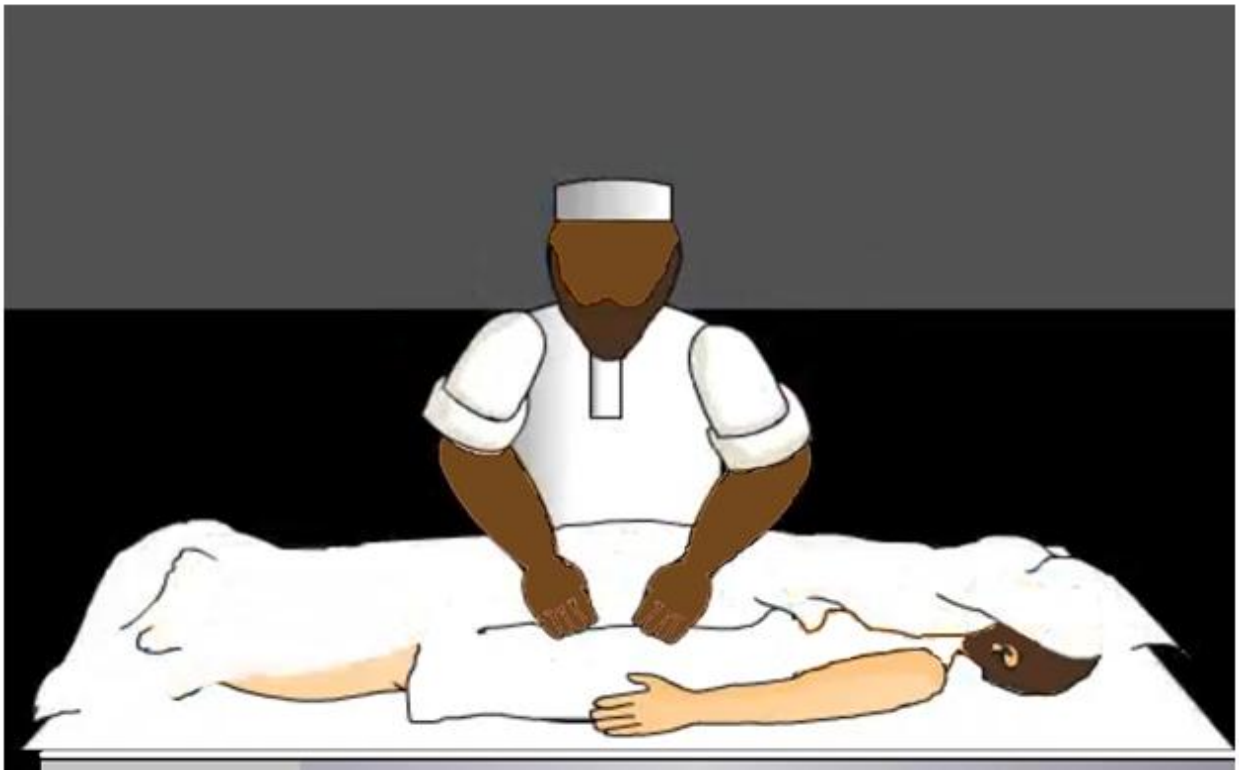
STEP 9

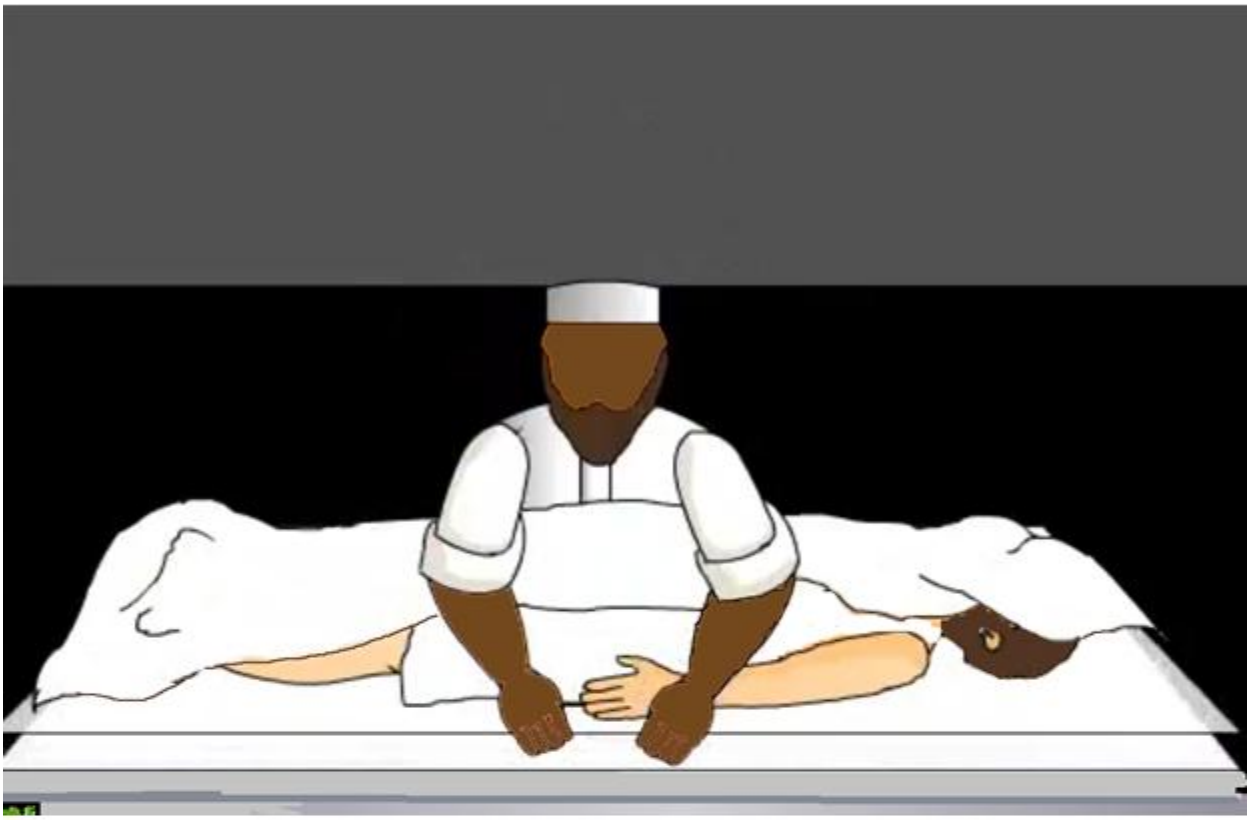


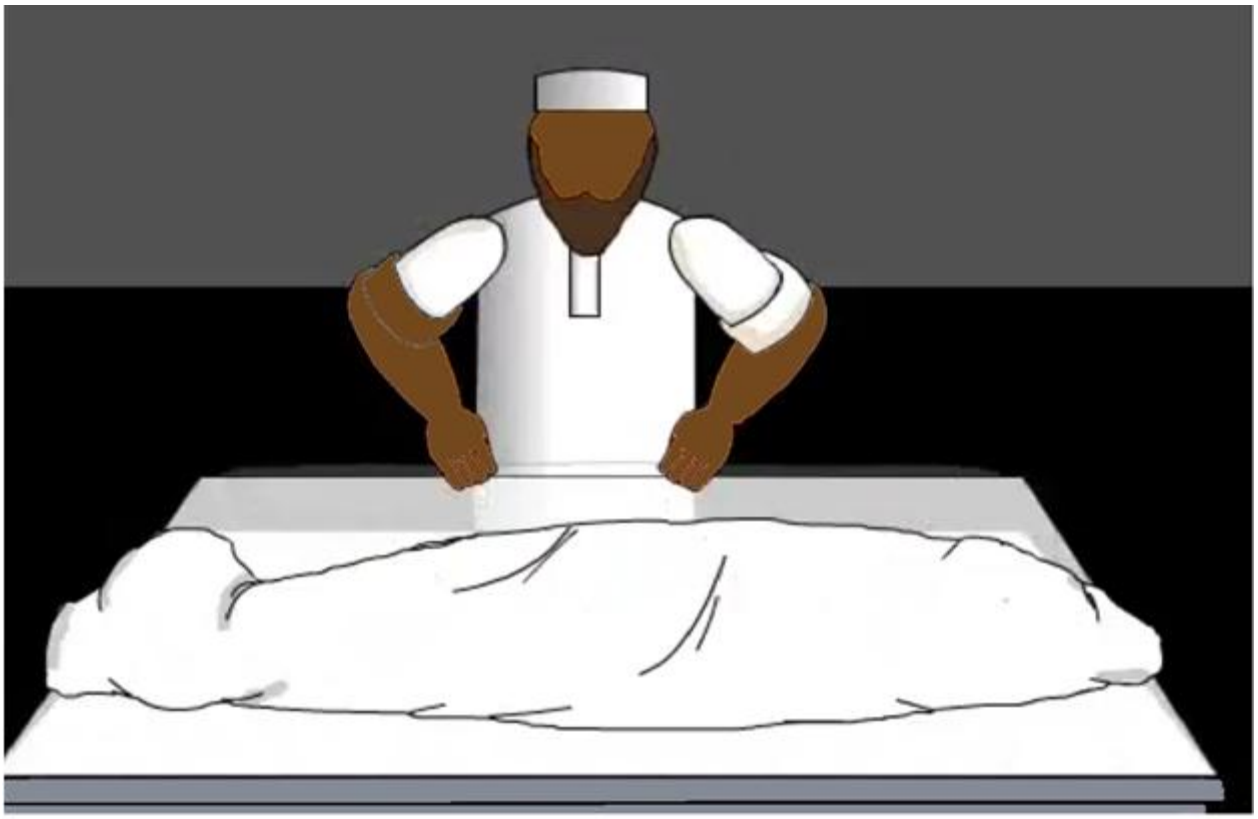


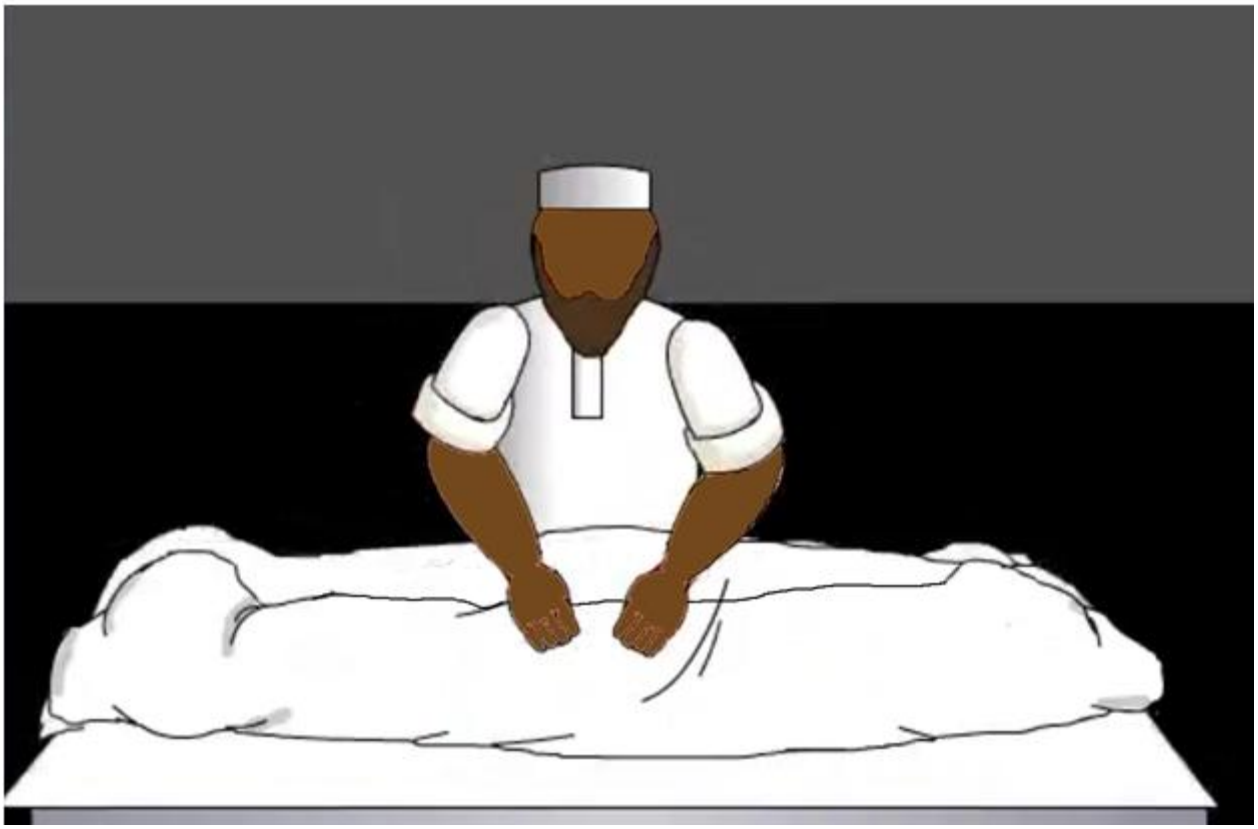
STEP 10

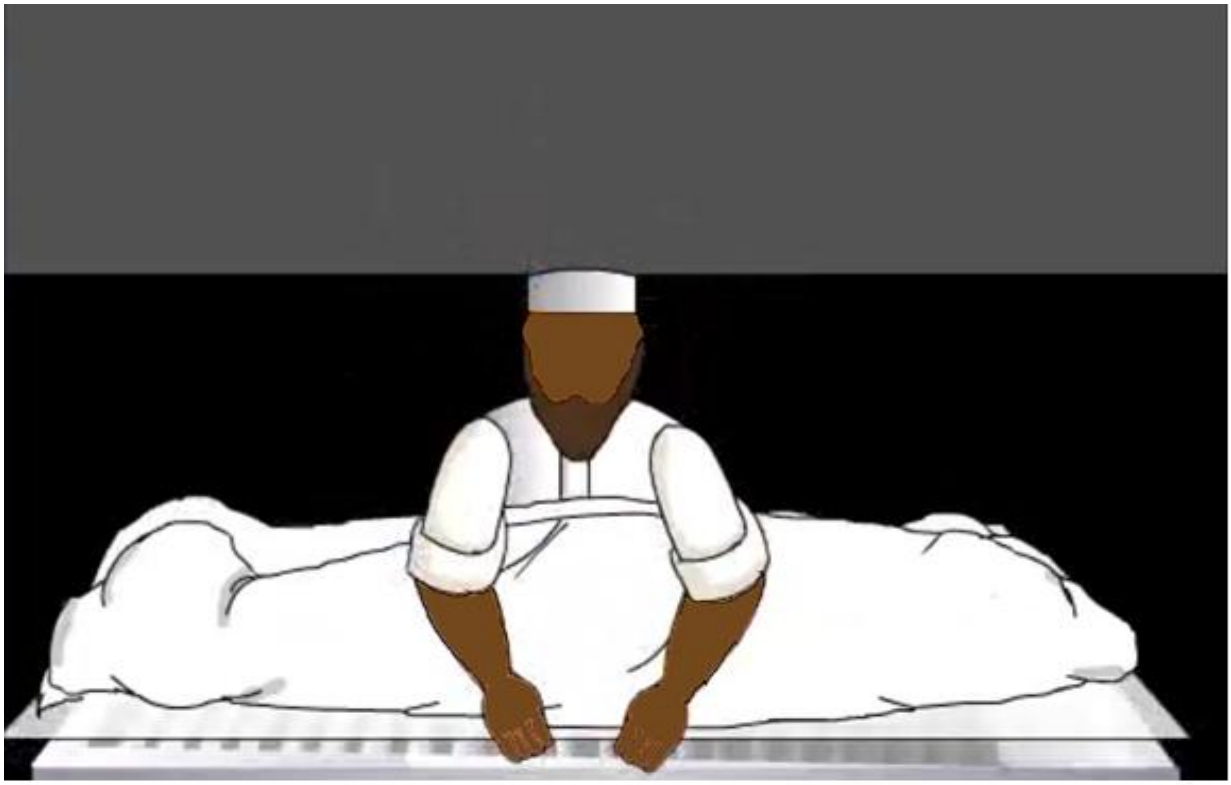




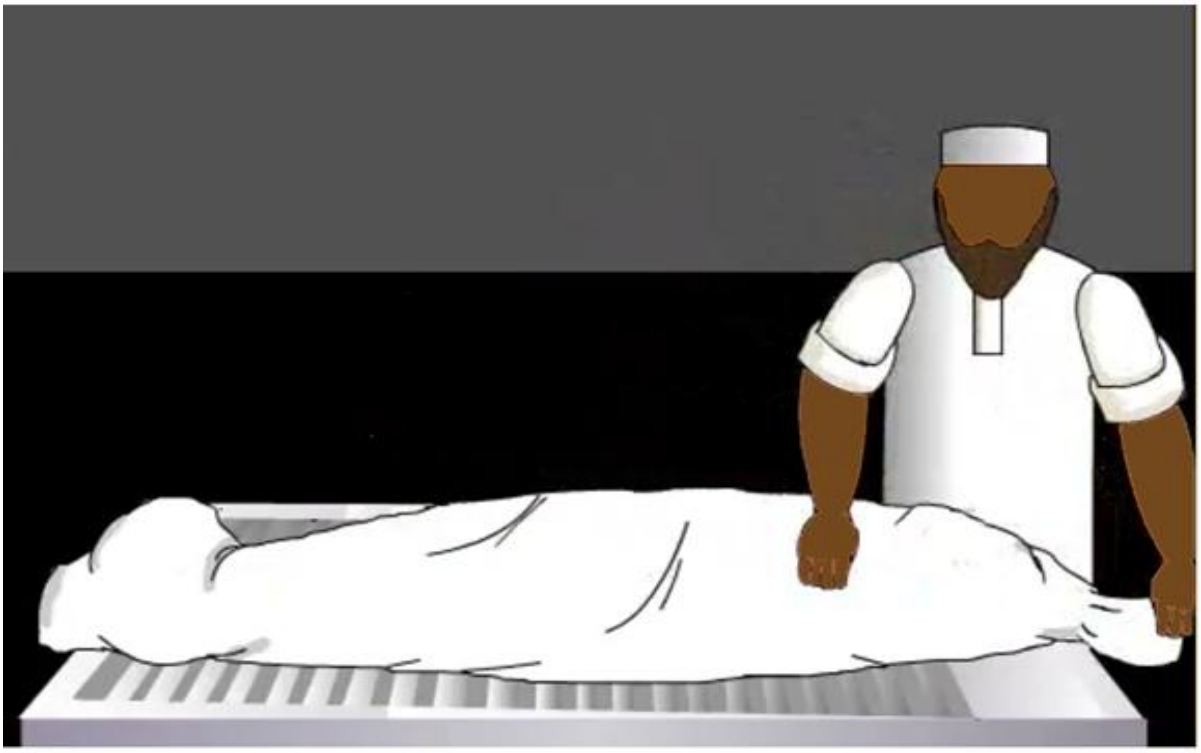


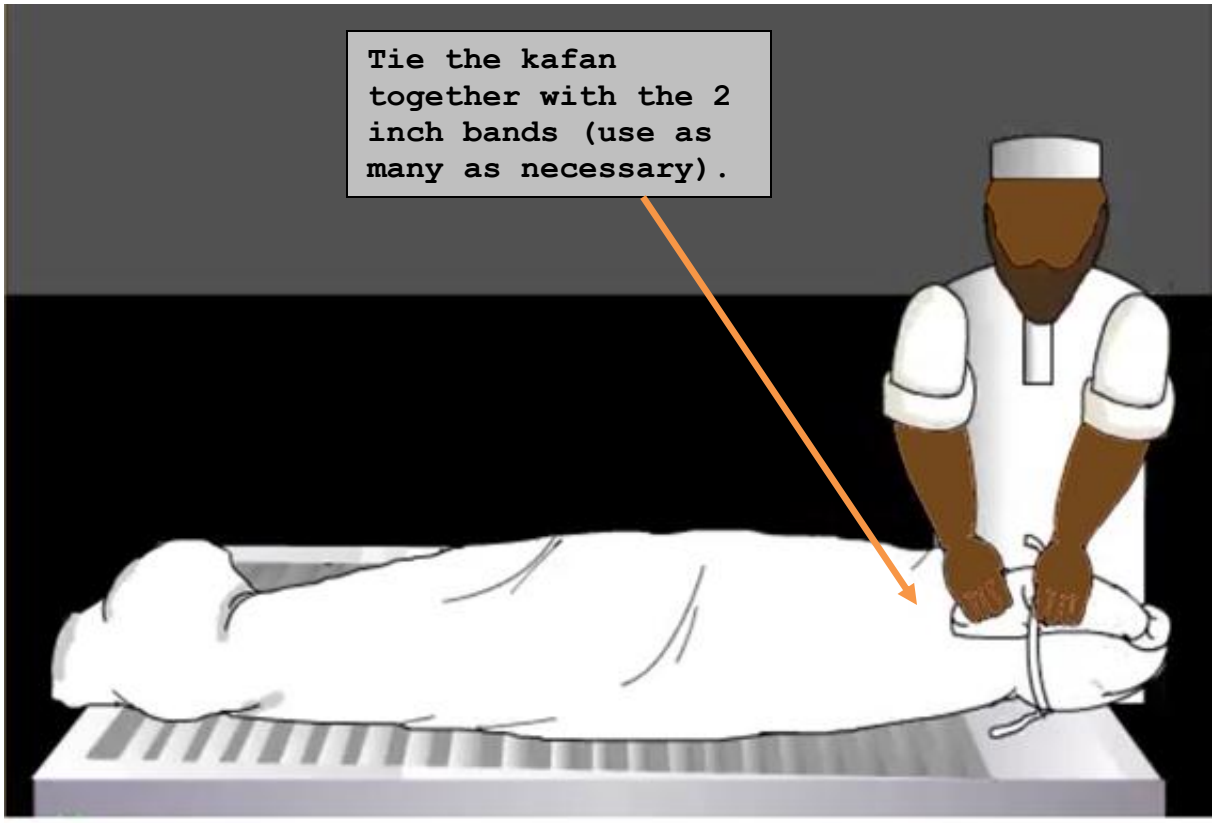


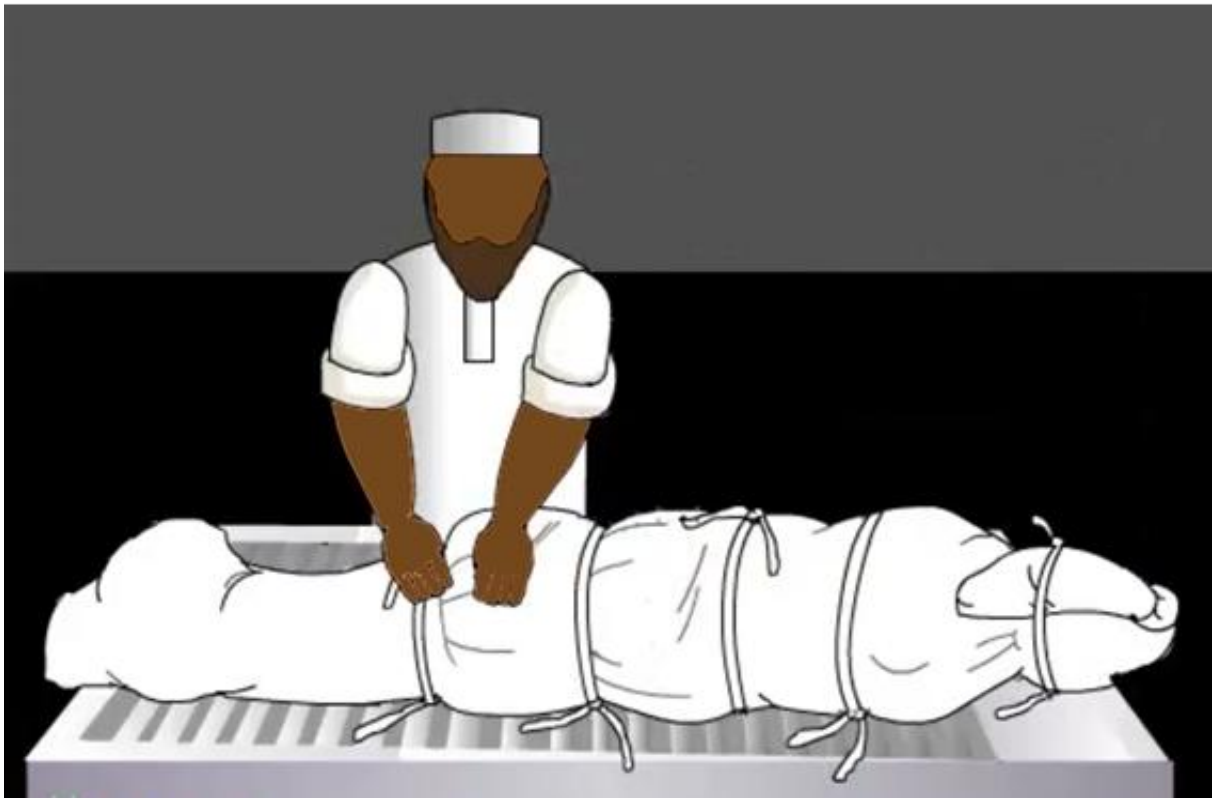


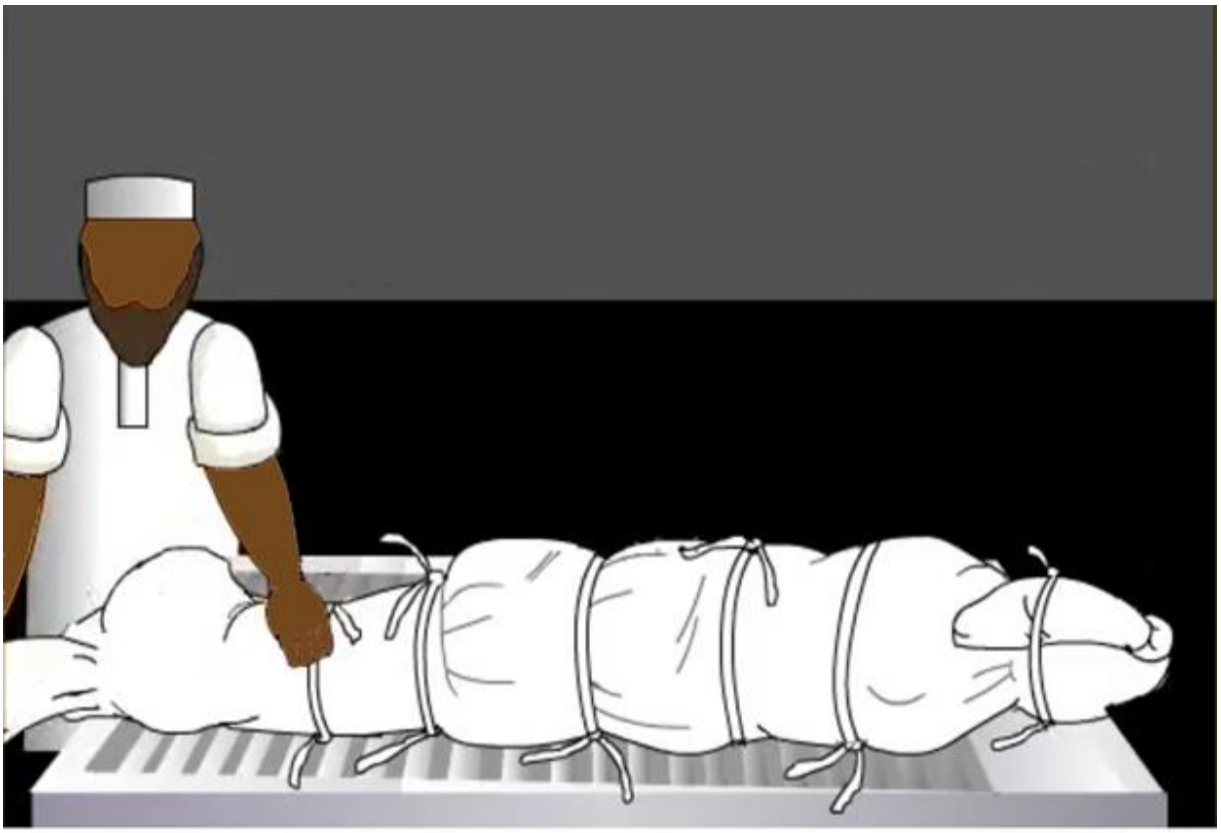


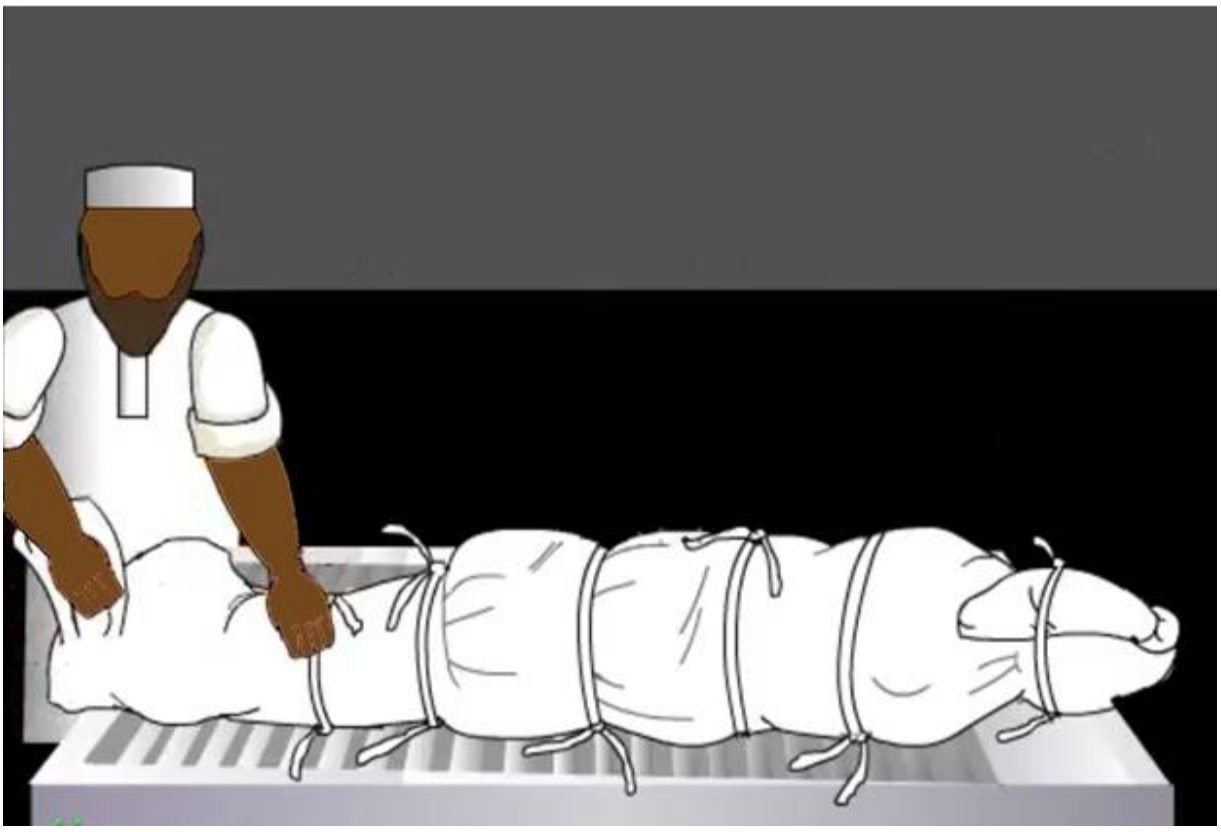
STEP 11

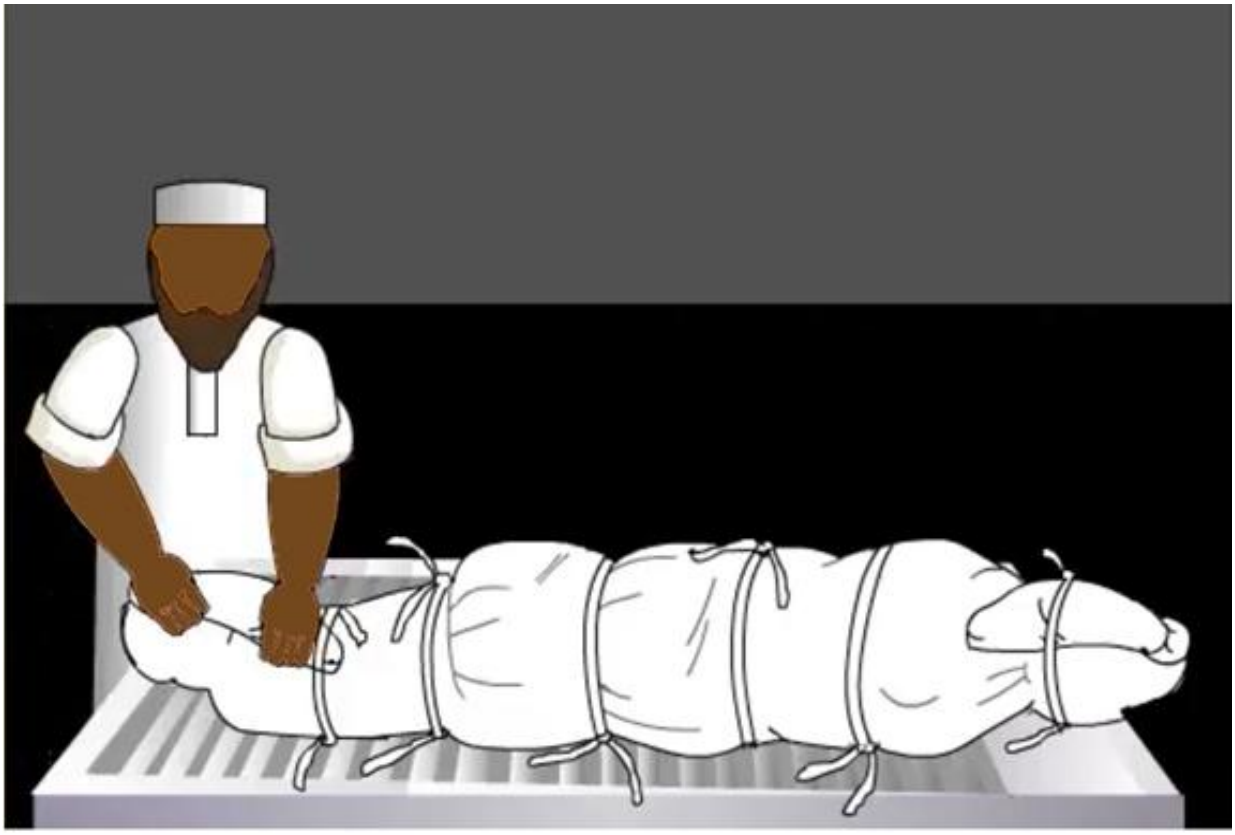


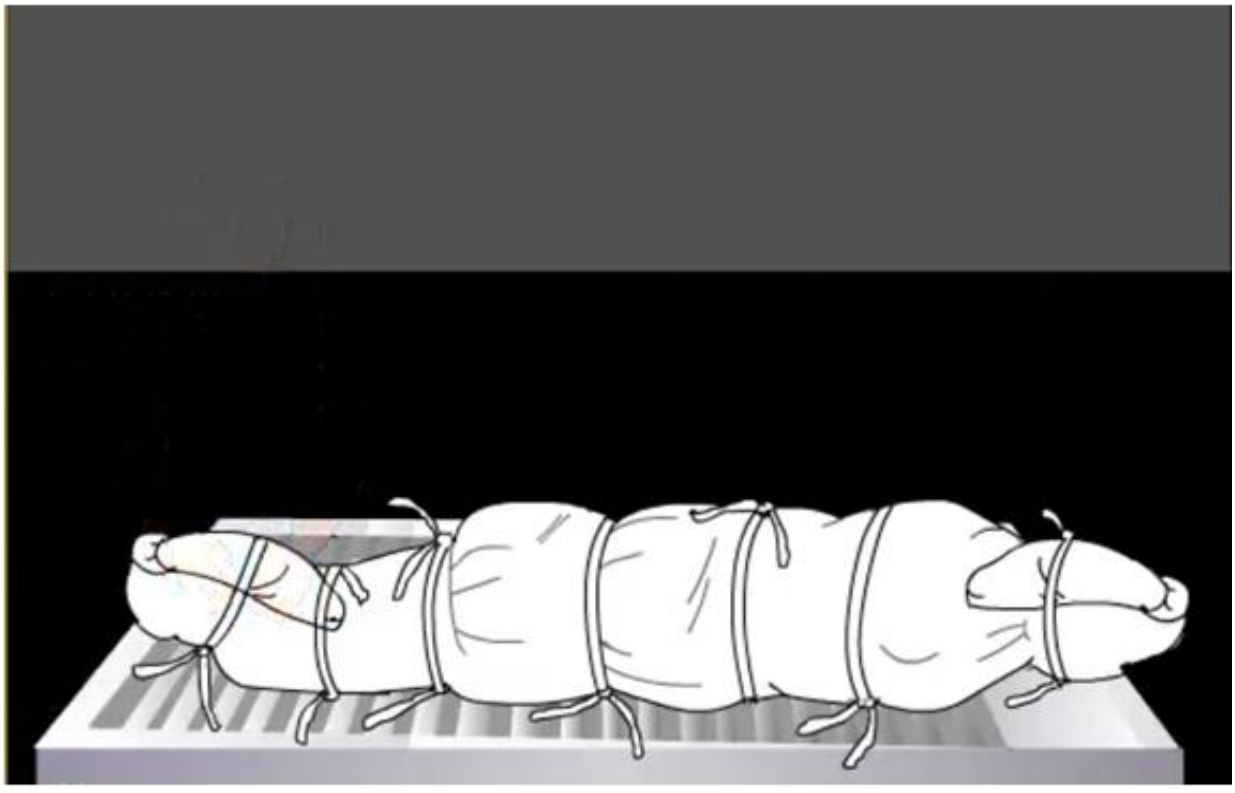

Tie the kafan together with the 2 inch bands (use as many as necessary).





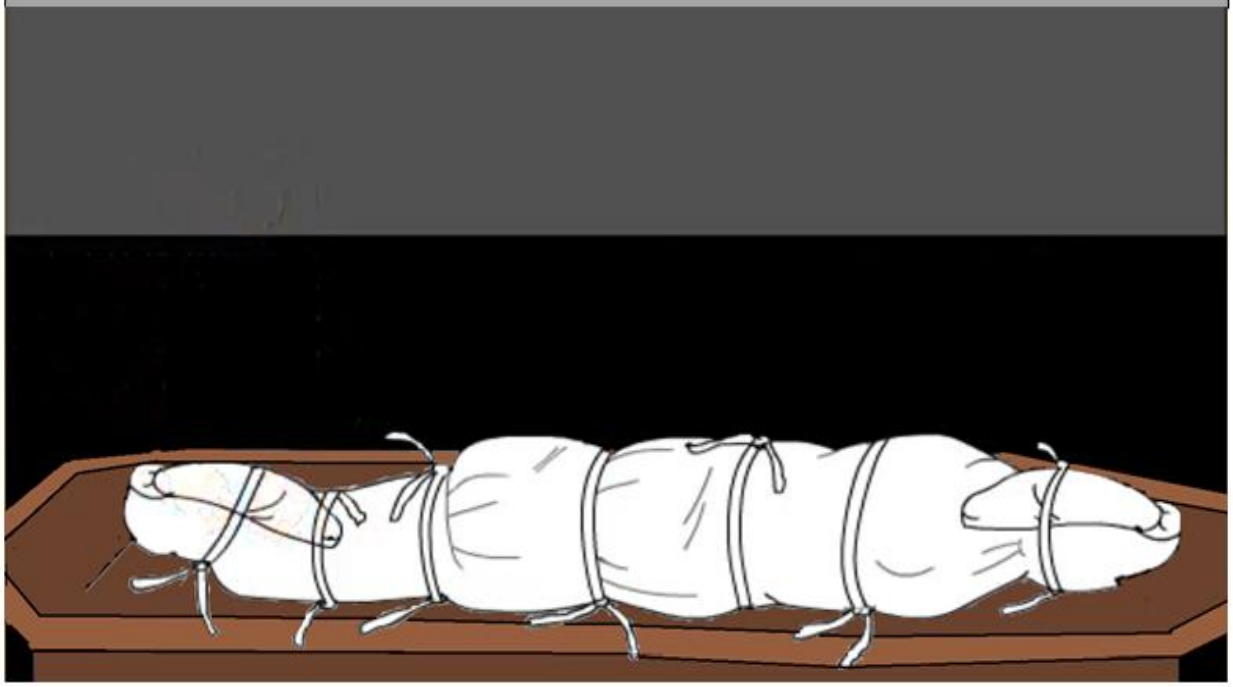




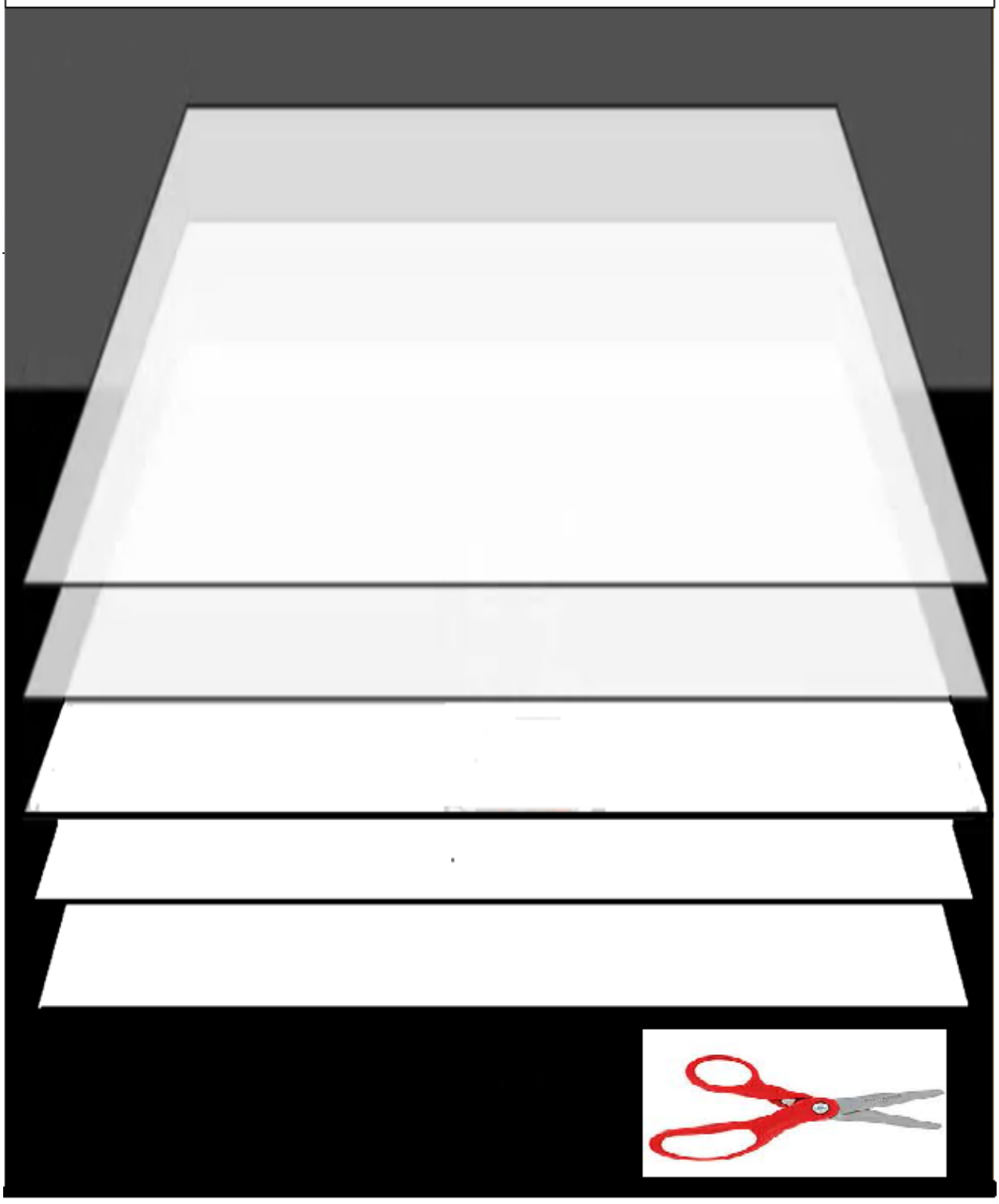


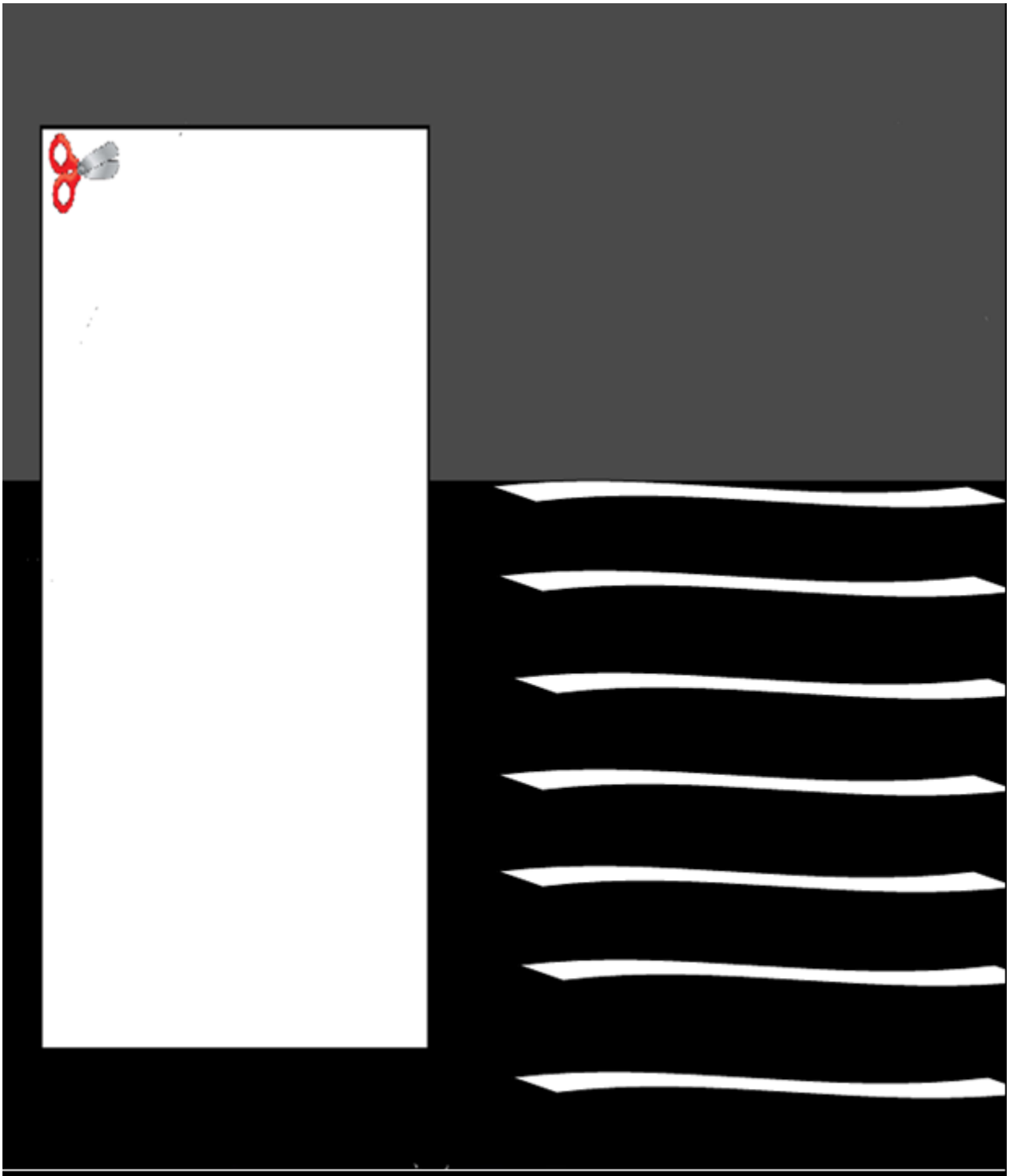
The shrouded body may now be placed on the bier or inside a paper casket

"COMPLETED MALE KAFAN"

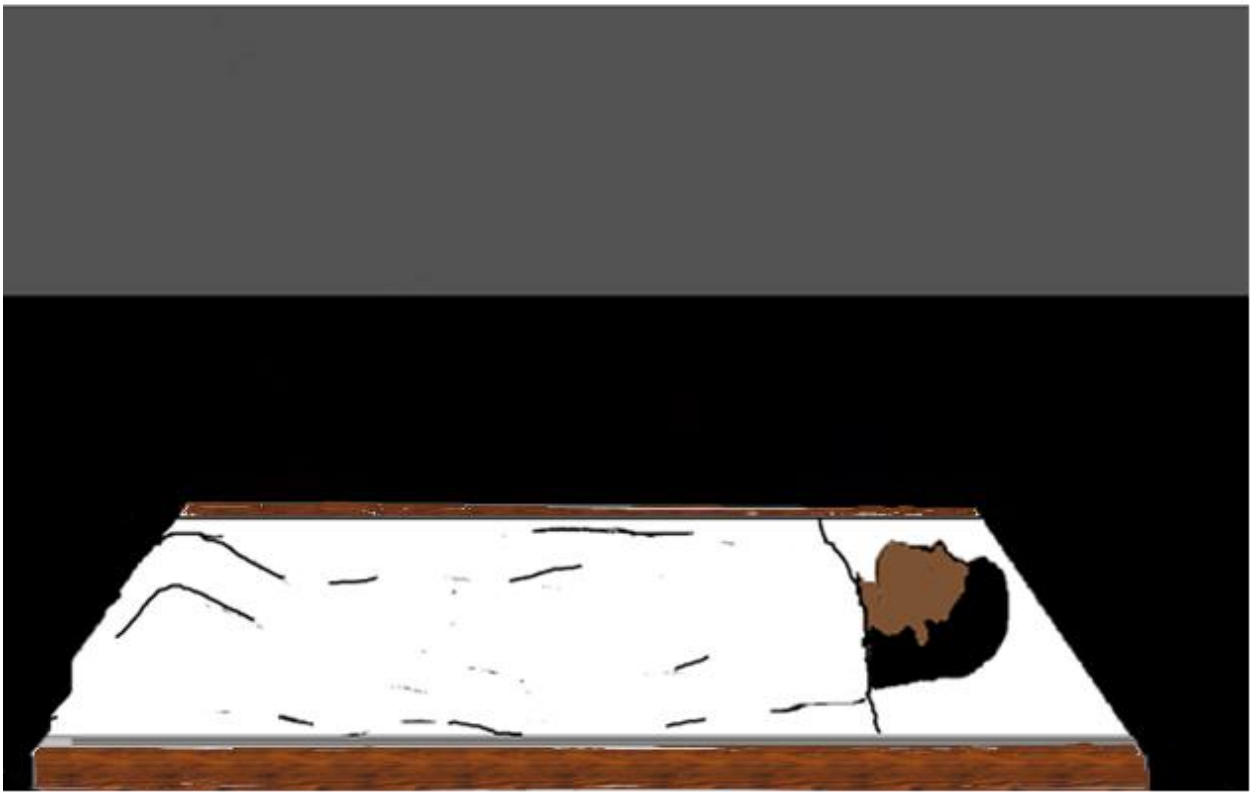


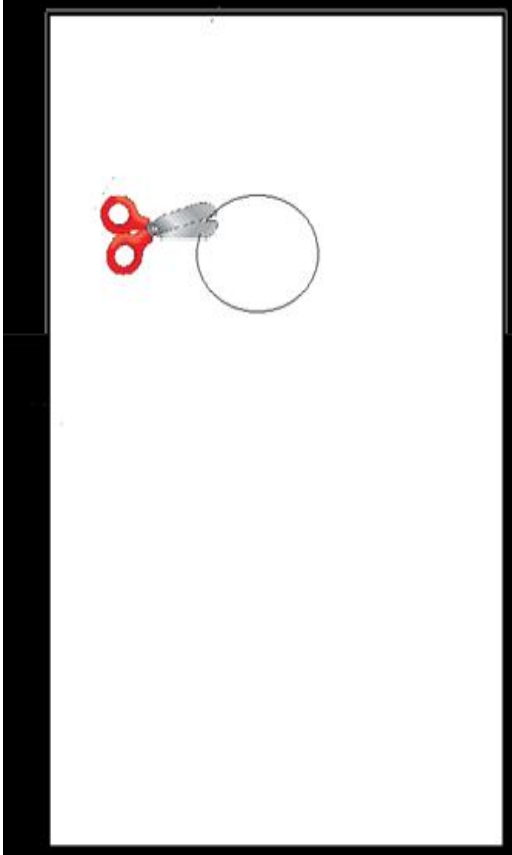
Materials needed for making the kafan for a female Muslim

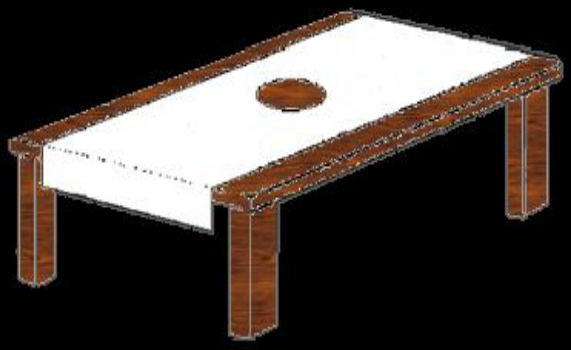




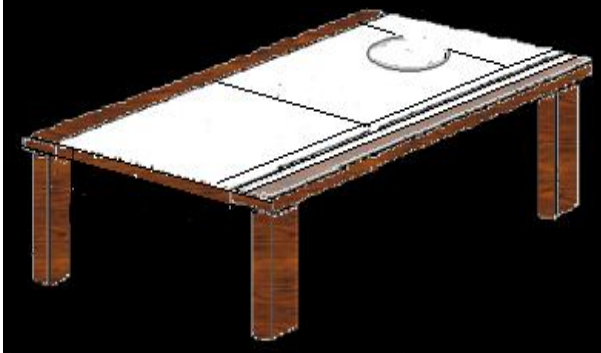
Cut 3″ strips from either edge of one of the five sheets to accommodate the body size of the deceased; i.e., cut along the width for smaller body frames and from along the length for larger body sizes. These strips are to be used for tieing the shroud around the body of the deceased or for any other piece of the garment that needs to be tied in place.





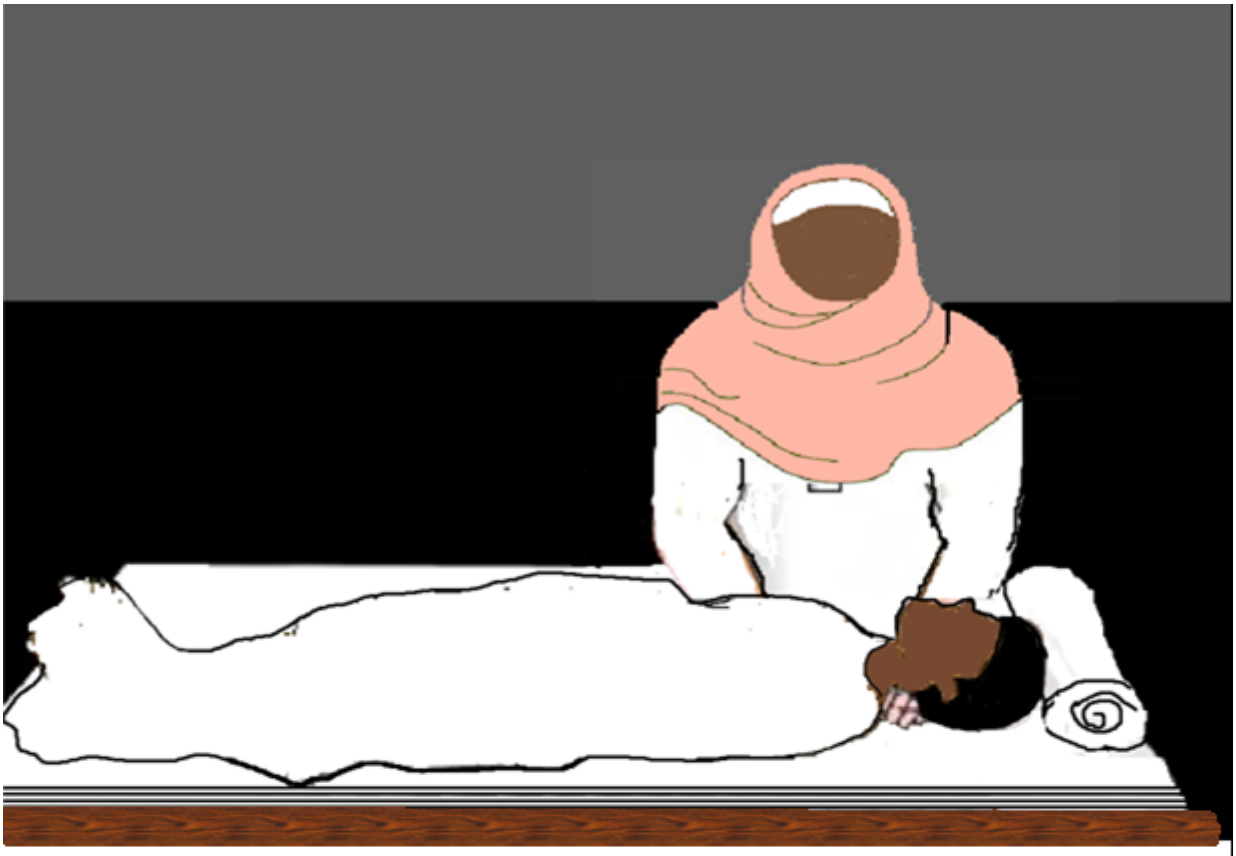


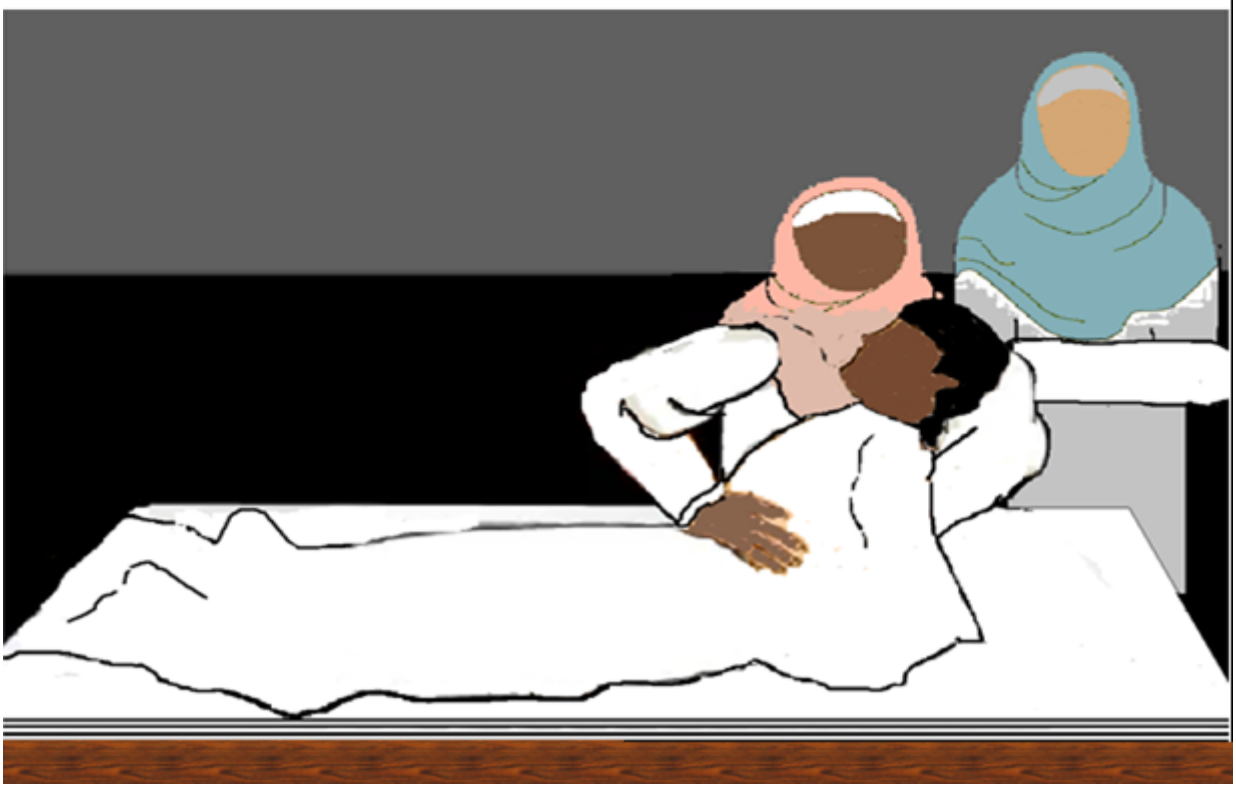
Place the folded shirt piece on top of the other sheets.

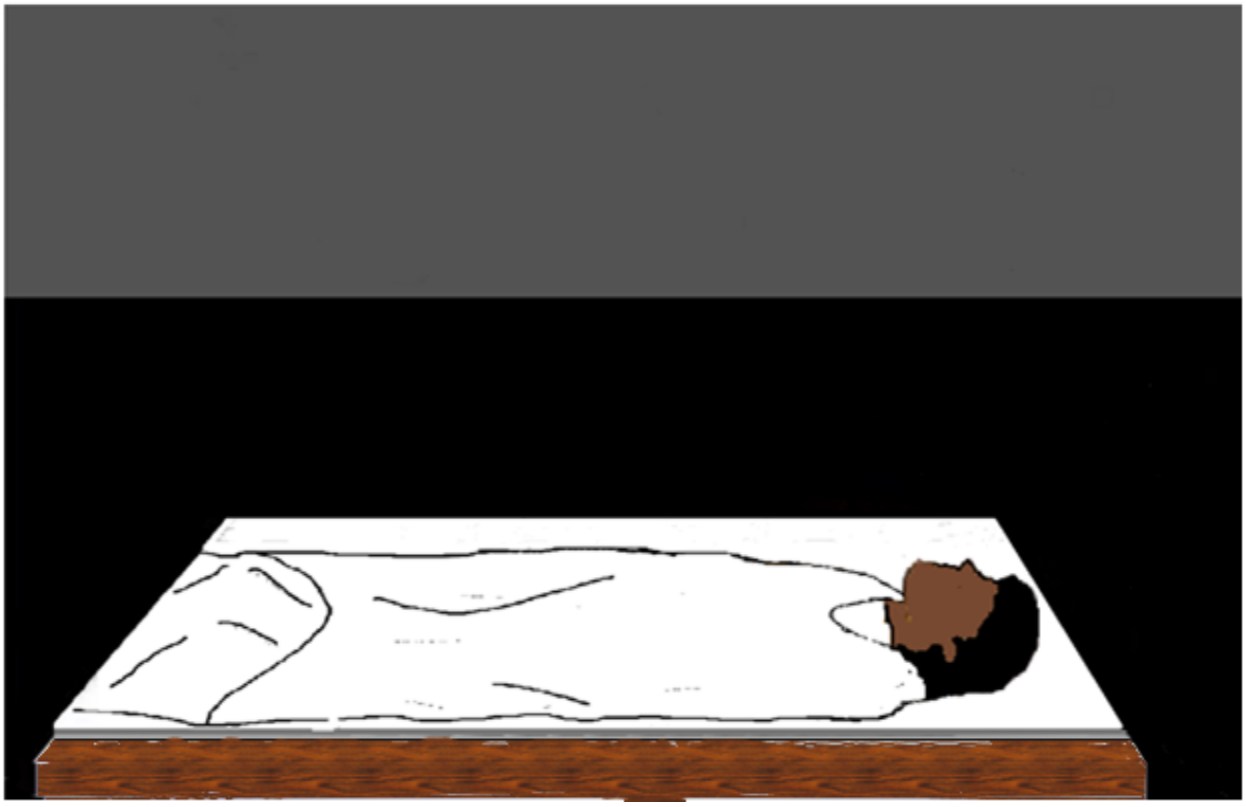


Fold top sheet in half (top to bottom) and cut a 12 inch hole in the center to make a poncho-shirt for the head of the deceased. This will create shirt piece #1.

Rollup shirt piece #1







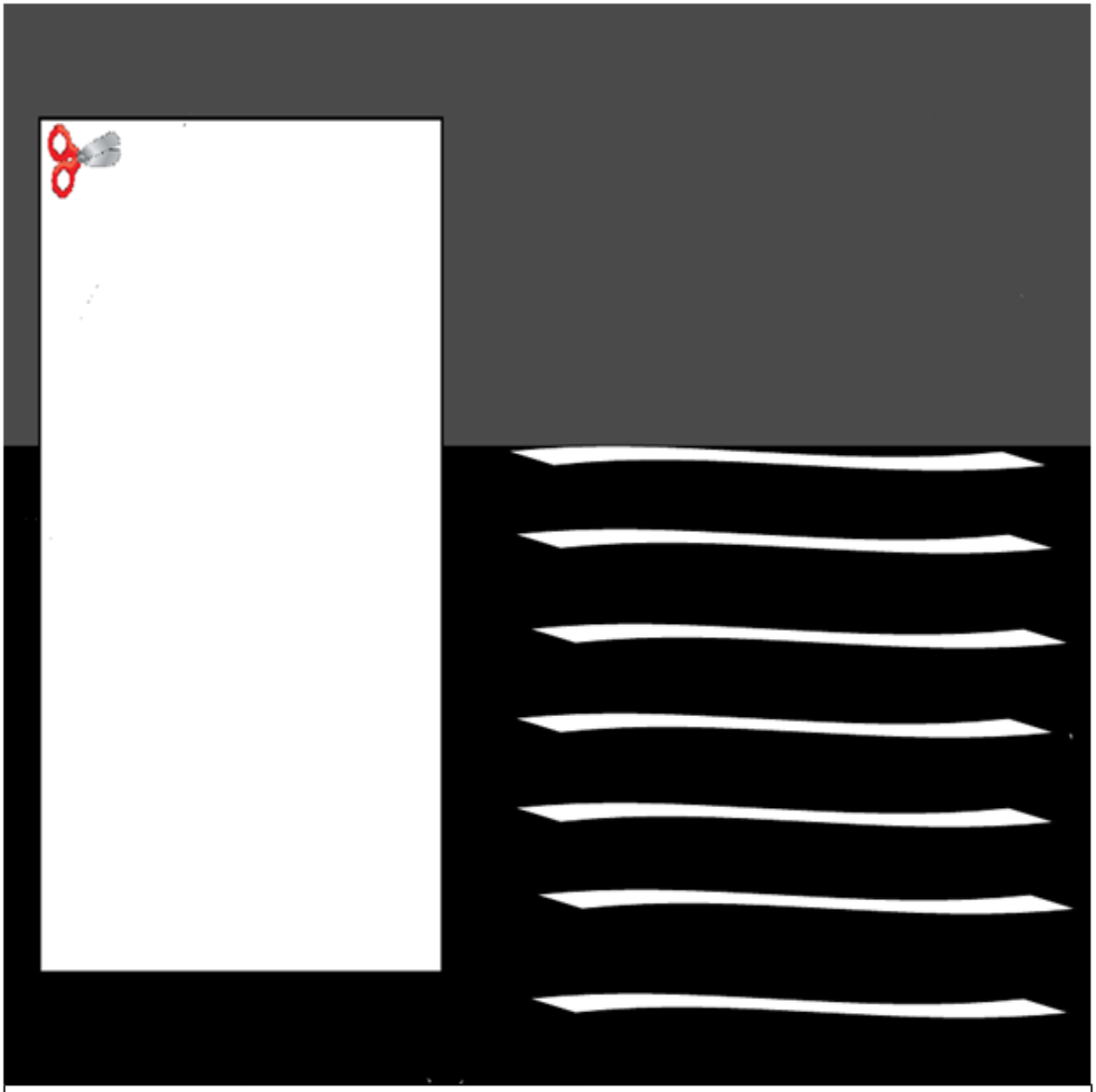
ADDITIONAL FEMALE SHROUDING TECHNIQUES

Flat Sheet #3

Waist Wrapper

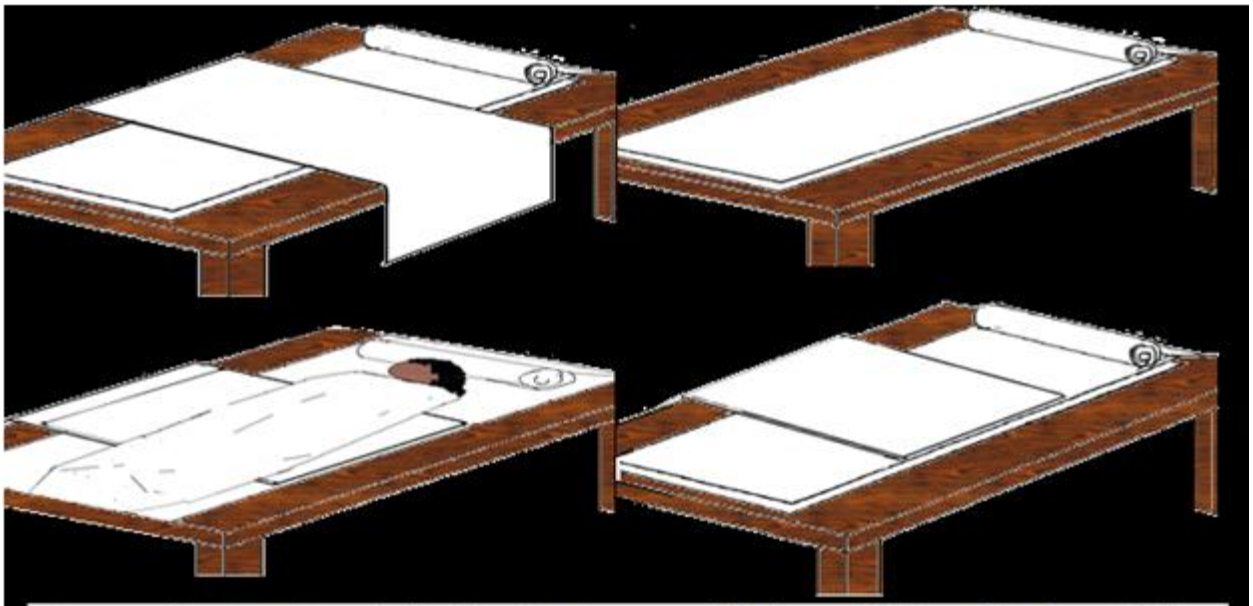
Head Veil

FATAAWA AL-LAJNAH AL-DAA'IMAH (3/363) PURPORTS: "A WOMAN'S SHROUDING STARTS WITH THE WAIST-WRAPPER WHICH COVERS THE AWRAH AND SURROUNDING AREA, THEN A CHEMISE COVERING THE BODY, THEN COVERING THE HEAD AND AREAS CLOSE TO IT, THEN SHE SHOULD BE WRAPPED IN THE TWO WRAPPERS."

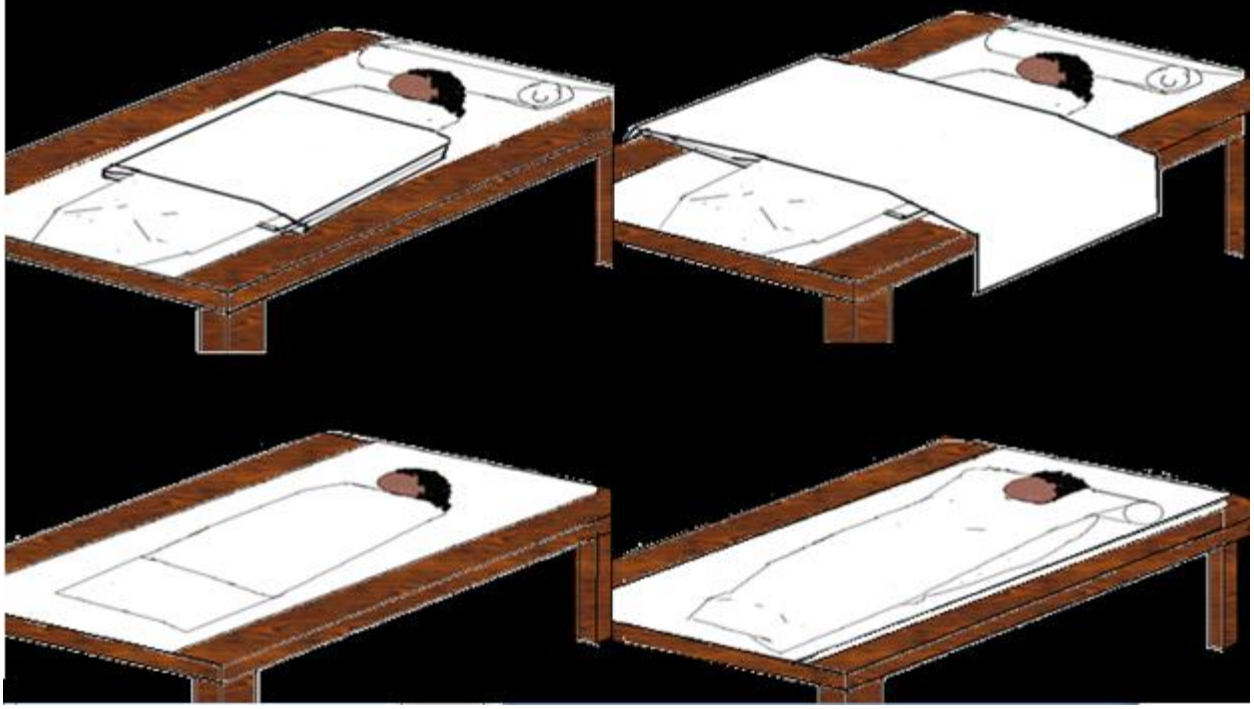


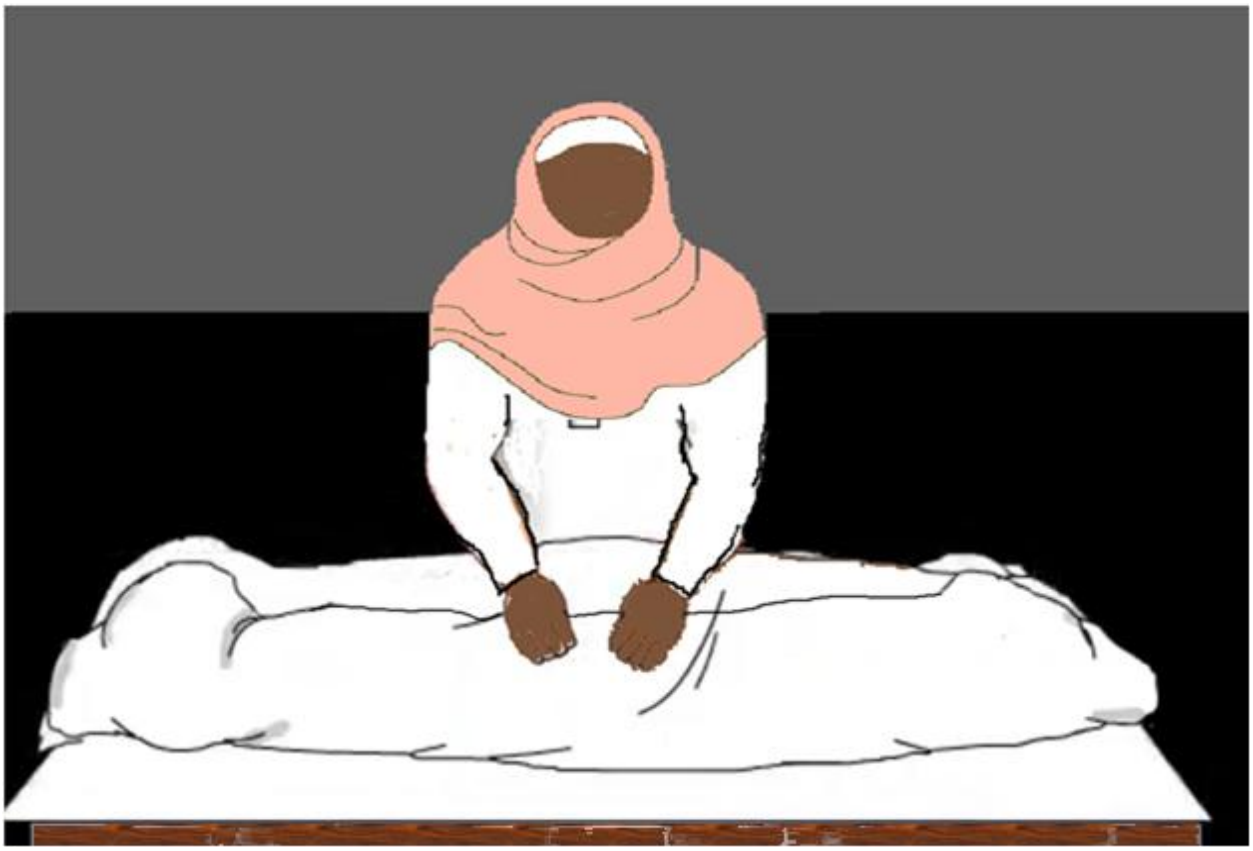
The Malikis, Shafa'is and Hanbalis maintain that the five pieces involved in the kafan of a female include: an izaar (lower garment or waist wrapper), a khimaar (head cover), a qamees (chemise), and two large pieces of cloth (flat bed sheets) that are wrapped around her body.

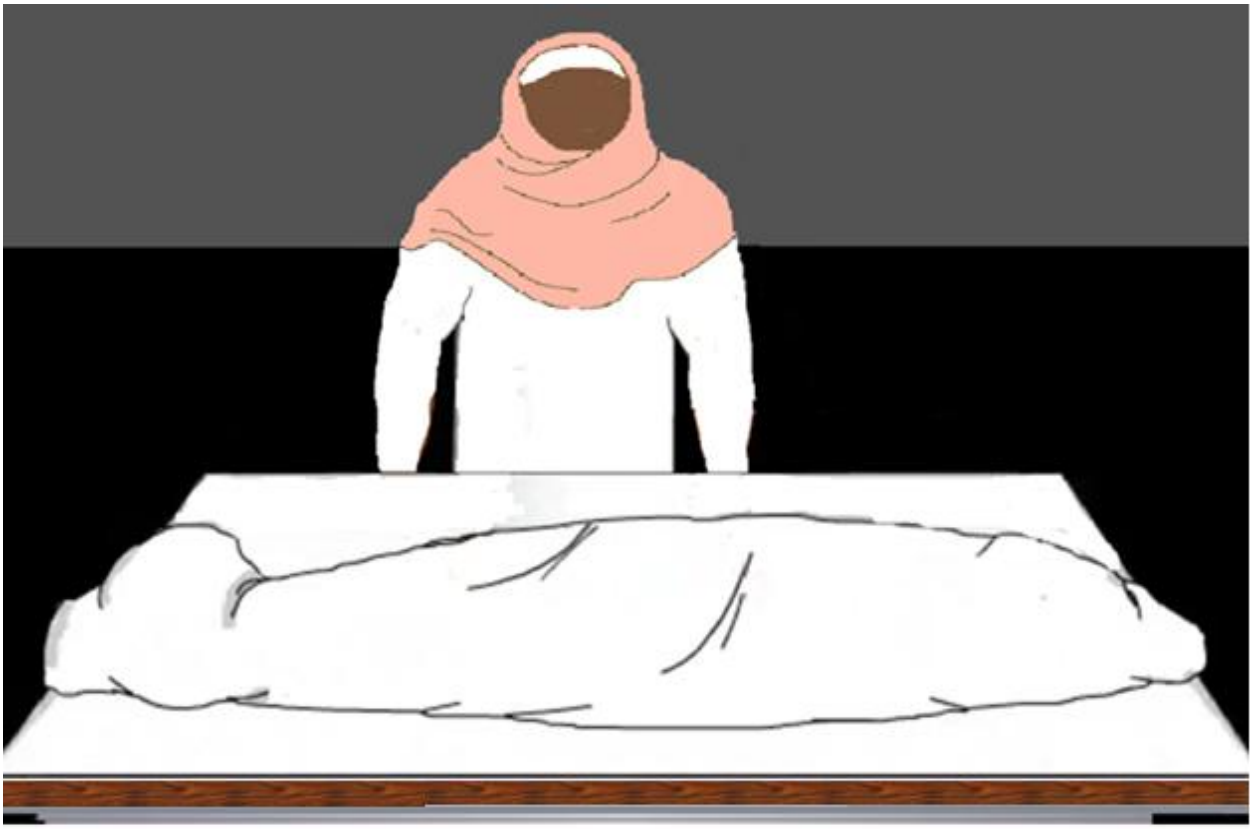
Additional shrouding techniques

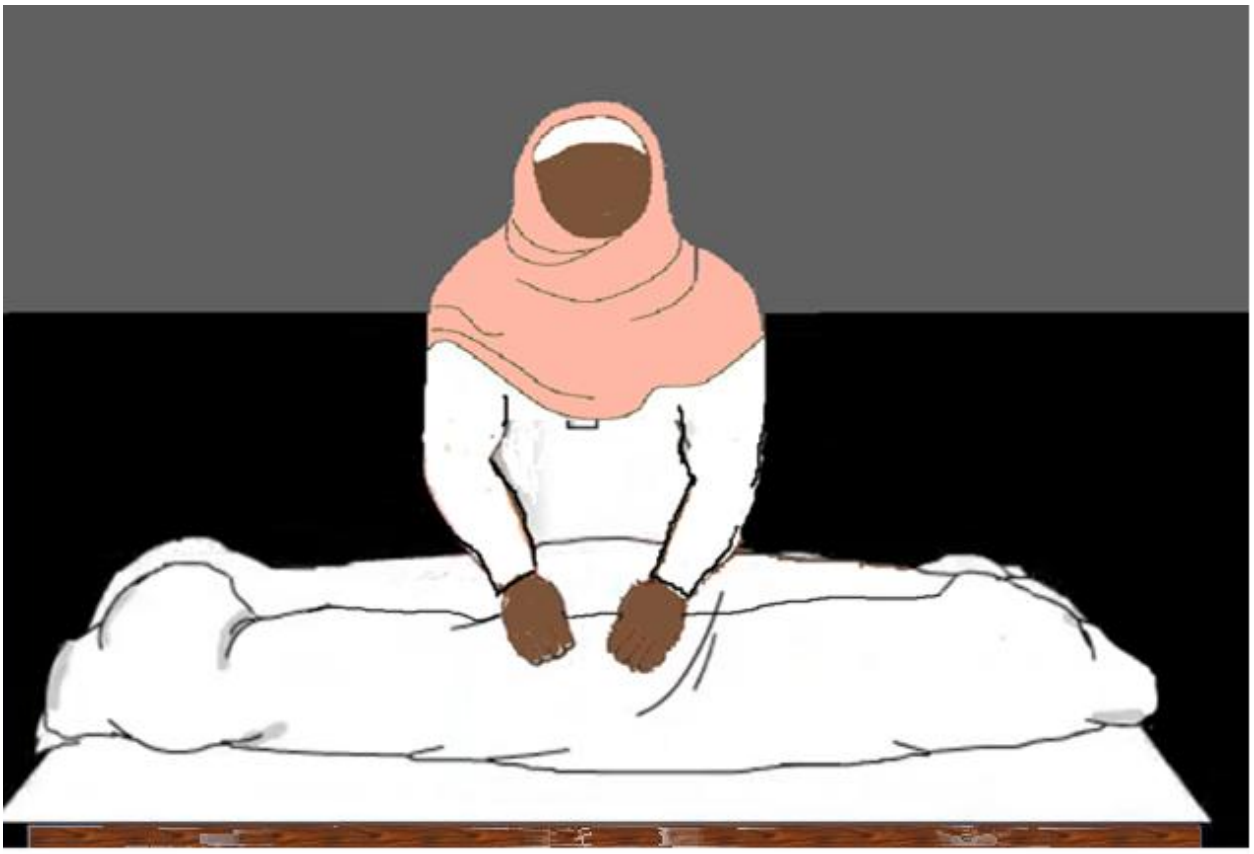


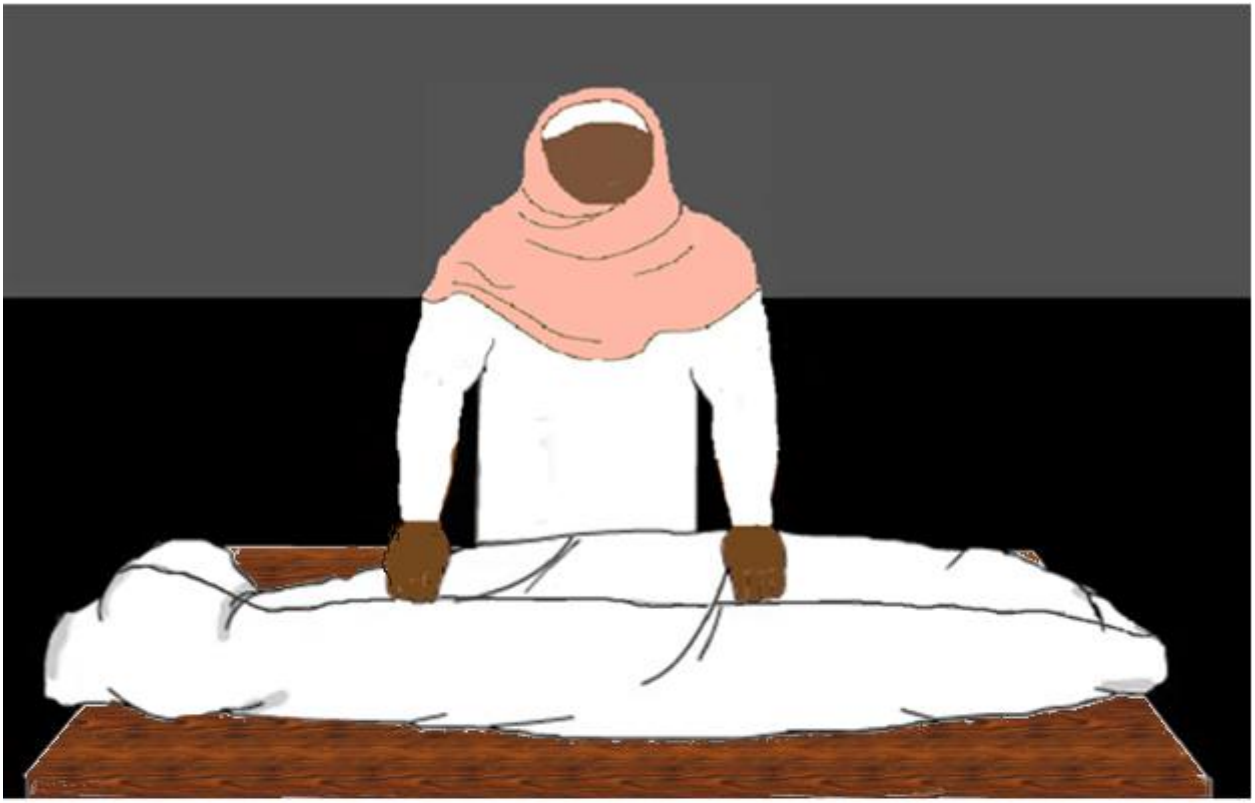
In instances where impurities are leaking from the private parts of the deceased, fold one of the sheets in half at the long end (lengthwise), then fold it in half a second time. Next place this folded sheet piece beneath the hips of the deceased to prevent any leaking substance from penetrating the final sheet piece of the kafan. Now, with the end section of the folded sheet beneath the hips of the deceased, proceed by wrapping the entire folded sheet around the hip section of the deceased. This procedure can be applied to any area of the body that one deems necessary (cut sheet if necessary).

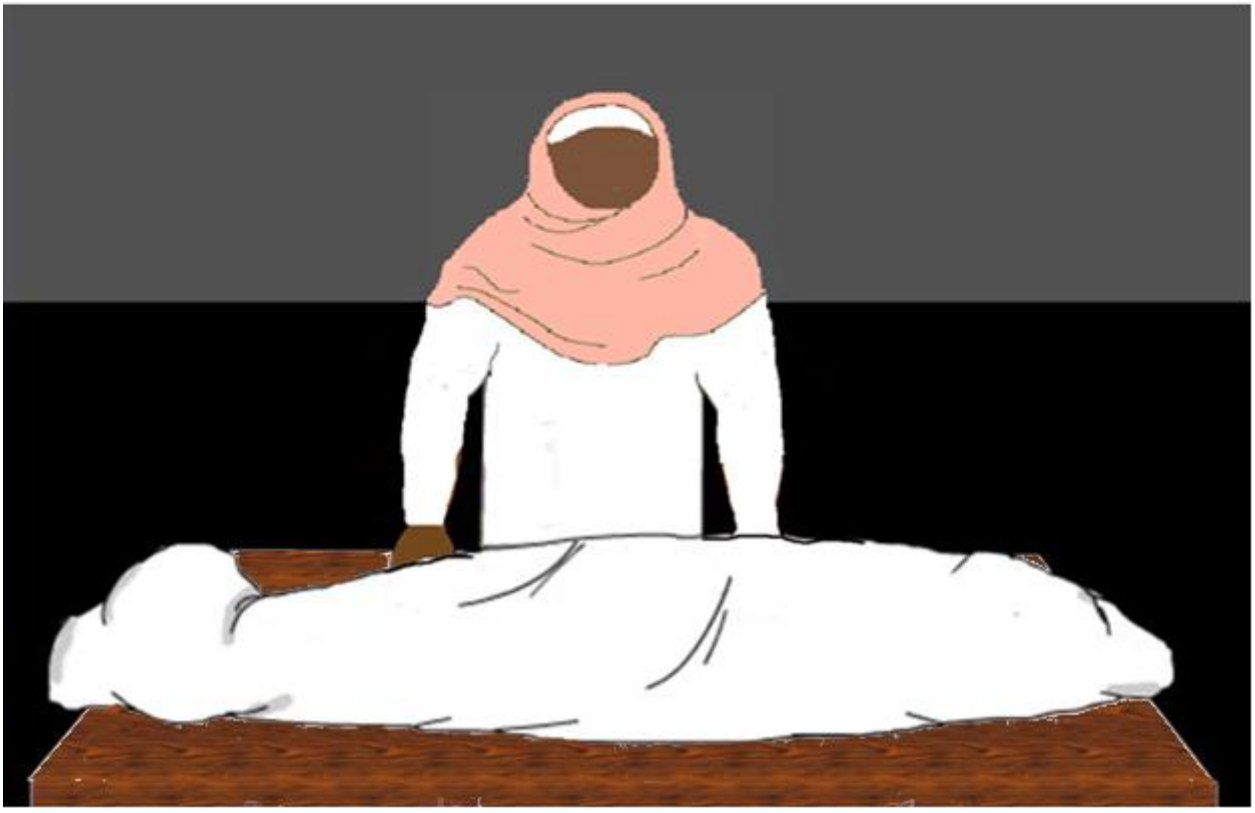


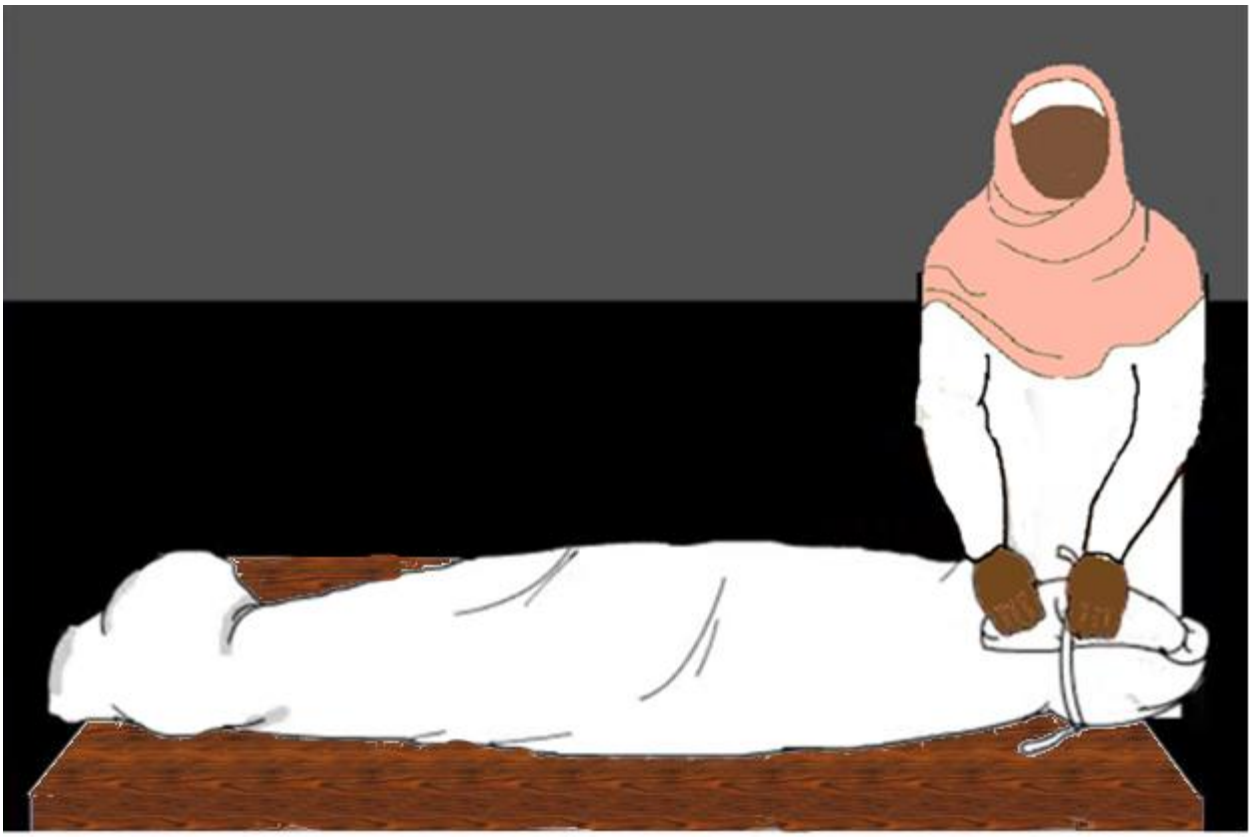


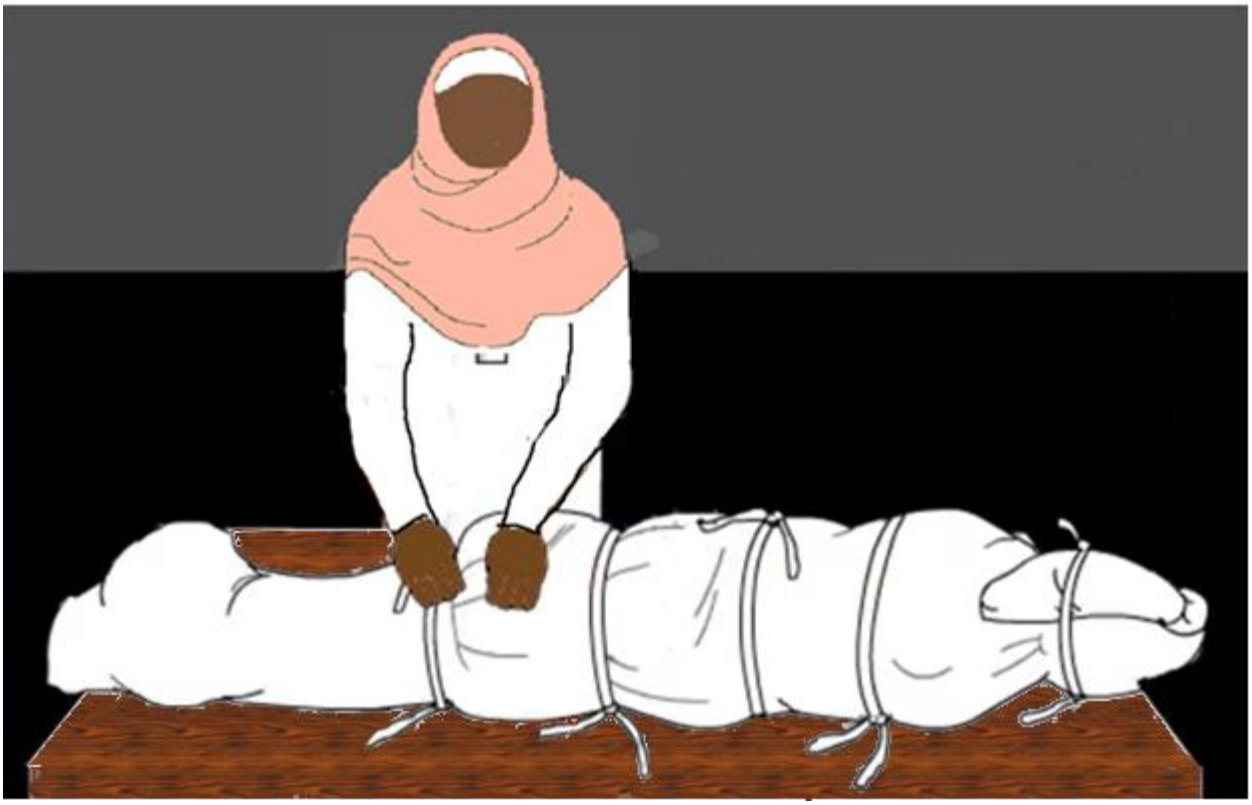


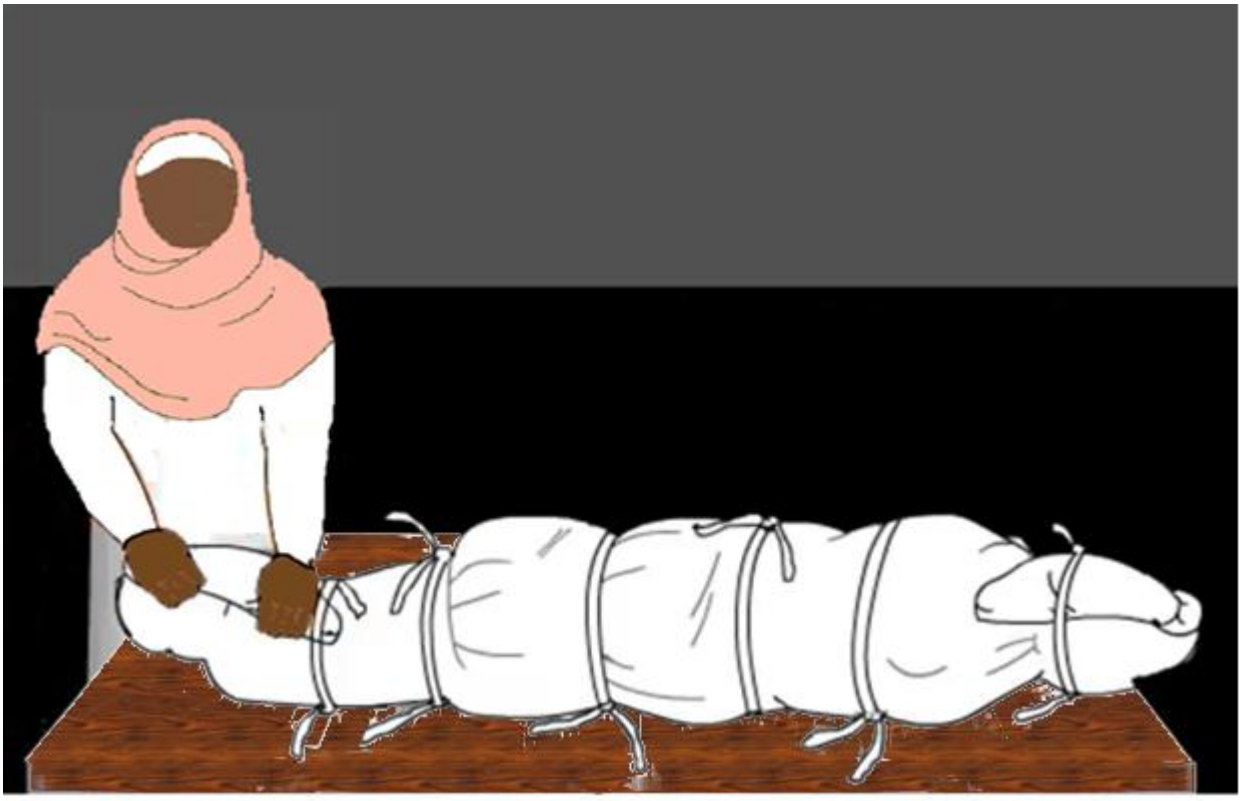


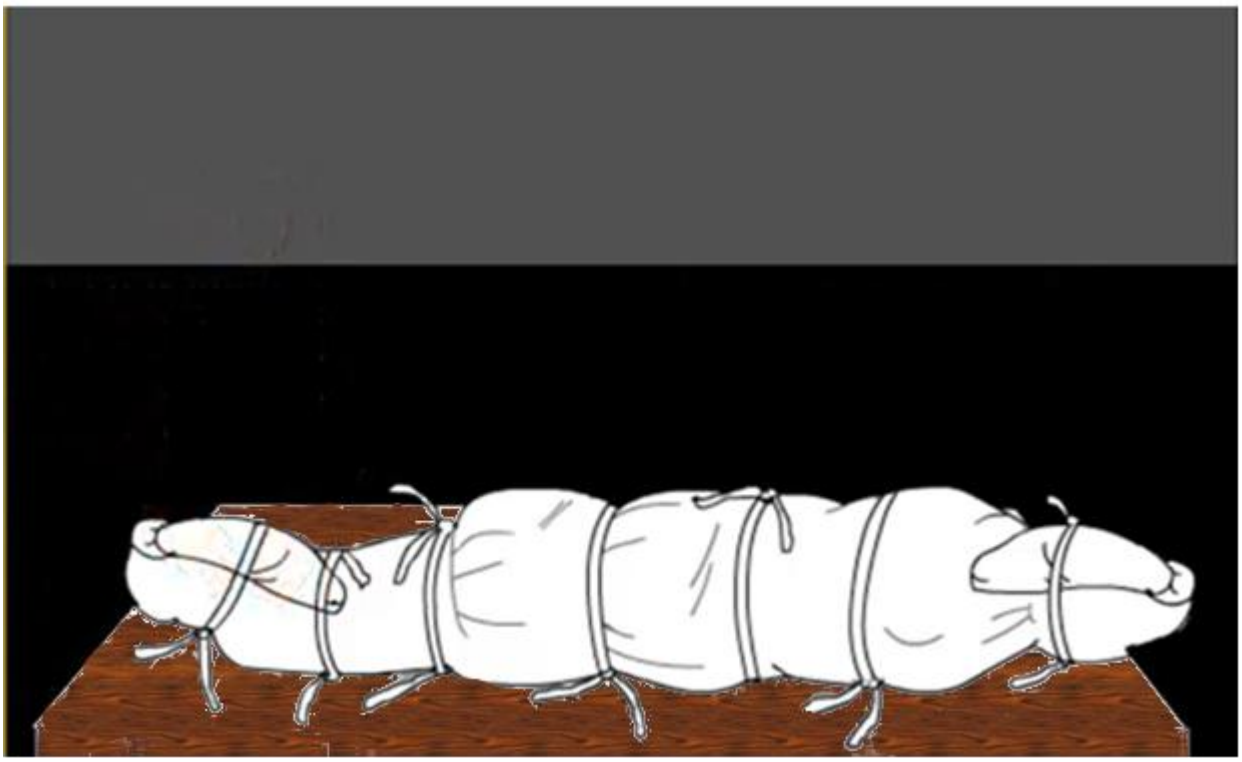




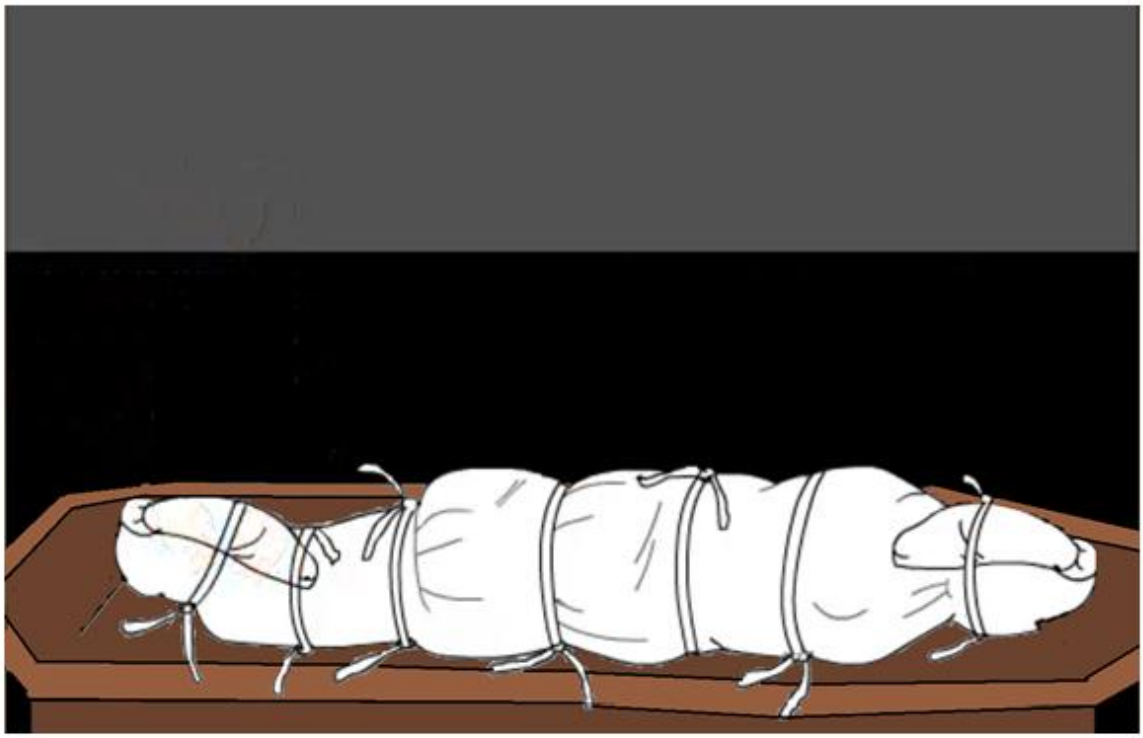


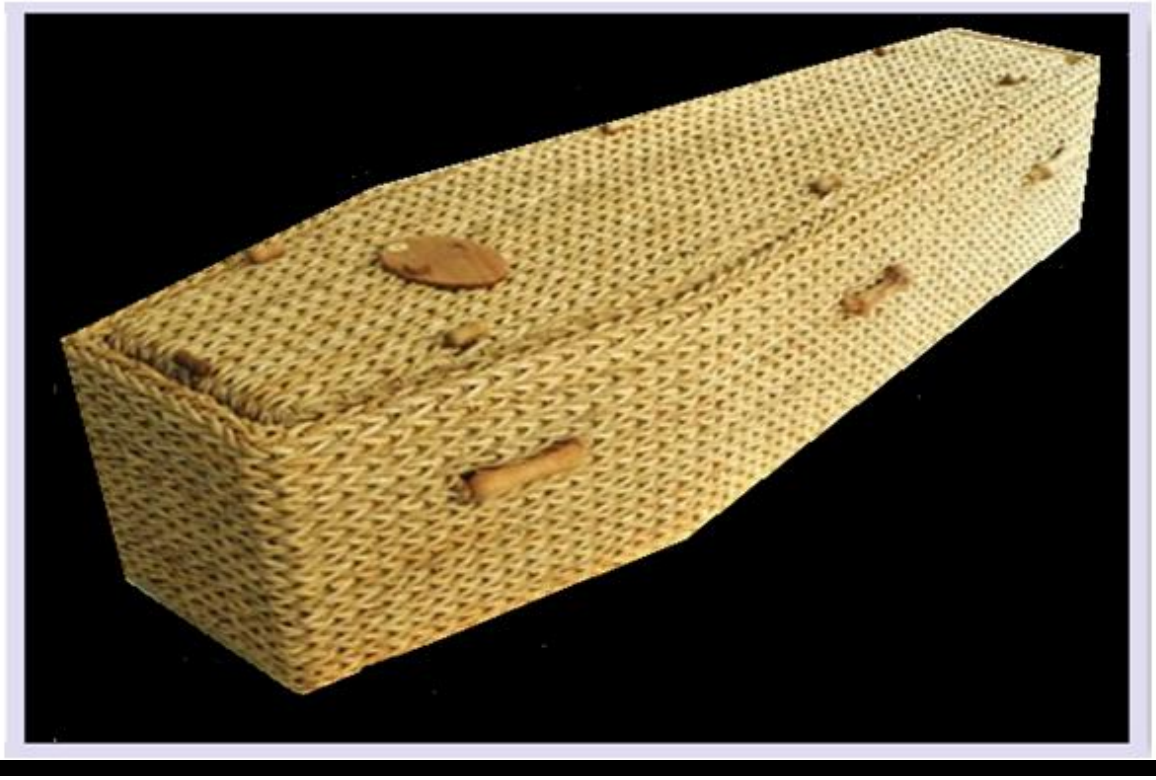






"COMPLETED FEMALE KAFAN"





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GENERAL INFORMATION PERTAINING TO THE ISLAMIC FUNERAL AND ITS ARRANGEMENTS

The following information is obtained from **http://www.almasjid.com/terms use muslim cemetery** and **http://www.almasjid.com/funeral general information**. Furthermore, any Muslim interested in either being buried in the Muslim cemetery in Orangeburg or burying a Muslim family member or friend at the site, they should thoroughly read the information listed below regarding the required terms for use or contact the administration of Masjid Al-Muslimiin if they have any questions.

"By the Grace of Allah (SWT), the Islamic Center of Columbia, Masjid al-Muslimiin, is adequately equipped to provide all necessary services pertaining to death and burial. The Masjid has a designated space for performing ghusl (washing) of the dead body. The Masjid also owns a 10 acres tract of land in Orangeburg. This land is dedicated as a cemetery for Muslims.

Currently, a small portion of this property has been cleared, fenced and is being used for burial. However, when the need arises, the Center will insha Allah expand this area and make additional land available for burial."

"The Muslim Cemetery (Qabristaan) of Orangeburg, SC is a donated property. It is used for the explicit purpose of burial of the members of the Muslim community of South Carolina. It is administered by Masjid Al-Muslimiin (the Masjid) in accordance with the authentic Sunnah of the Prophet."

TERMS FOR THE USE OF THE MUSLIM CEMETARY:

Per the Administration of Masjid Al-Muslimiin, located in Columbia, South Carolina, the use of this facility is subject to the following terms and conditions:

- A family member of the deceased, or a person designated as responsible for making the burial arrangement, must sign a standard agreement with the Masjid agreeing with the terms and conditions for the use of the facility.

"The Masjid will establish a committee (Janaza Committee) for the purpose of facilitating the community with the use of the graveyard and the matter related to the Janaza. The members of this committee are selected from the Muslim community of South Carolina."

- The responsibility for making the arrangement of preparing the body, transporting and its burial is strictly with the family of the deceased. The Janaza Committee will advise and assist the community in these tasks if requested.

"The Janaza committee will recommend a donation for the use of the graveyard. Such donations will be used to offset the cost of maintenance. Although this donation is not mandatory, it is highly recommended that every family that uses this facility makes this donation, if it is within their means."

- The preparation of the graves will be in strict adherence with the Sunnah of the Prophet. This will included, but is not limited to:
- Not building a permanent structure over the grave.
- The grave will be closed with the native material. Gravel may be used over the grave in order to control the weed. The surface of the closed grave will not be raised more than a hand length.
- No gravestone will be placed to mark the grave. The committee will recommend a standard means for placing identifiers for each grave.
- Flowers, plants, or other objects will not be allowed to be placed on the graves.

THE BASIC STEPS FOR CONDUCTING A FAMILY-DIRECTED DISPOSITION IN SOUTH CAROLINA

1) Have a doctor, medical examiner, or nurse practitioner certify the death by completing the medical information on the death certificate.

2) Complete and file a death certificate before the body of the deceased Muslim is buried. Also, unless the signature of a licensed funeral director is required by state statute, the family member or individual who is handling the Islamic funeral arrangements must sign the death certificate (or paper alternative in states with EDR) in the space marked "funeral director," followed by his relationship to the deceased, immediately after the required signature.

3) Obtain a BRT permit in order to transport the body of the deceased from the hospital/home to the place of washing/shrouding, and finally to the cemetery for burial. Also, it is advantageous to always call ahead before moving a body even if in possession of a BRT permit.

4) Conduct a walk-through in advance with all parties involved, from the local registrar of vital statistics to

the cemetery; because, some of these parties may need to be shown in advance that the Muslim preparation and burial is legal if they have not experienced a family-directed funeral before.

5) After death, the blood in a body settles to the lowest points, leaving the upper portions pale and waxy, with purple mottling below. Some parts of the body may swell a little. Fluids may be discharged from body orifices. It will be helpful to use absorbent material such as towels or newspapers— underneath. A sheet can help with wrapping and moving the body. If the person has died from a communicable disease, it will be important to take all health precautions. Use a pair of latex rubber gloves. Your state may require the use of a funeral director in such a case. Consult your family doctor for instructions if the information for your state is not specific or if you are concerned.

MAKING FUNERAL ARRANGEMENTS FOR THE DECEASED TO BE BURIED IN THE MUSLIM CEMETARY IN ORANGEBURG:

In the event of a Muslim's death in and around Columbia, South Carolina, please contact the following person(s) to make the necessary funeral arrangements for the deceased Muslim to be buried in the Muslim Cemetery located in Orangeburg:

Contact in Columbia SC:

Br. Mutahhir Sabri (803) 556-9500

Contacts in Orangeburg, SC:

Br. Anthony Abdul-Qadir (803) 539 2024

Br. Azim Abdullah (803) 531-6318

Br. Jamal Robinson (803) 534-4115

DIRECTIONS TO THE CEMETARY:

1: From the Masjid, get onto I-26 E. 31.8 miles
2: Merge onto US-601 via EXIT 145-A toward ORANGEBURG. 5.2 miles
3: Turn RIGHT onto JOHN C CALHOUN DR / US-601 / US-301. (McDonalds on Right) Continue to follow US-601 S / US-301 S. 12.1 miles
4: Go past Rail-Road Crossing 0.5 miles
5: Turn SLIGHT RIGHT onto SC-332 W / SLAB LANDING RD. (Should see "Town of Cope" sign on Right) 50 yards
6: Cemetery on LEFT (Fenced Area)

BURIAL COST:

Land: $ 150.00 (This is a suggested donation and not mandatory)

Labor: $ 200.00

Kafn (shroud): $ 30.00 (approximately)

Miscellaneous: $ 20.00

Total: $ 400.00

ASPECTS REGARDING BURIAL

It is also important to note that the key to successfully conducting the entire Islamic funeral ceremony within one's county is making sure that the entire process is planned well in advance. Therefore, one should contact their county's codes enforcement agency and determine whether it is permissible to bury the deceased Muslim without the use of a casket or outer burial container (vault).